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Proceedings of the
ALL-INDIA ORIENTAL CONFERENCE

THIRTY-SIXTH SESSION

Bhandarkar Oriental Research Institute (Pune)

(May 28-30, 1993)

ALL-INDIA ORIENTAL CONFERENCE

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1996

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THIRTY-SIXTH SESSION
BHANDARKAR ORIENTAL RESEARCH INSTITUTE, PUNE
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Edited and Published by

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ALL-INDIA ORIENTAL CONFERENCE

(Regd. Under Act XXI of 1860)

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
PUNE - 411 004

36TH SESSION, 1993

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PREFACE

I have great pleasure in bringing out this Volume of the Proceedings of the 36th Session of the All-India Oriental Conference, Pune (and the Minutes of the Meetings and the Accounts of the 37th Session of the All-India Oriental Conference, Rohtak, 1994). I am sorry to say that Presidential Addresses of many a section could not be included in the present Volume because they were not received from the respective Sectional Presidents inspite of repeated requests.

We gather in such large number once every two years. This gives opportunity to promising young scholars to participate in the deliberations and enables them to take stock in the particular fields of their interest. I am sure that the Sessions of the AIOC have provided the necessary impetus and an opportunity to many a young scholar to explore new fields of research.

I sincerely thank Dr. G. B. Palsule, Professor at the Bhandarkar O. R. Institute, Pune, who readily accepted to assist in editing the papers and in reading the proofs. I would like to express my thanks to Shri B. N. Paranjape, Registrar, and Shri V. L. Manjul, Librarian, both of the Bhandarkar O. R. Institute, who have given ungrudging co-operation in bringing out the present Volume. Finally I would like to thank the Manager of Kalpana Press and their staff for the careful work done in printing out the present Volume with great speed and accuracy.

Bhandarkar O. R. Institute,
Pune 411 004
2nd October 1996

S. D. Joshi
General Secretary
A. I. O. C.

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ADDRESS OF THE CHIEF GUEST

By

Professor Daniel H. H. Ingalls

Ladies and gentlemen, scholars and students of India,

We are gathered here at the 36th session of the All-India Oriental Conference to present the fruits of our knowledge in honour of the 75th anniversary of this noble institution. I am most grateful to the General Secretary of the Conference, Dr. S. D. Joshi, and to Prof. R.N. Dandekar, the Honorary Secretary of the Institute, and to Prof. P. N. Kawthekar, the General President of the Conference, for the honours shown to me in inviting me to open these proceedings as the Chief Guest of the Conference and of the **Amṛtamahotsava** of BORI.

In the presidential addresses given at former Conferences you have sometimes been given a survey of scholarly work accomplished since the date of the preceding Conference. Sometimes you have been urged to take specific steps towards some goal of scholarship dear to the heart of the speaker. I shall depart from those topics by, first, paying my respect and homage to the institute whose anniversary we are helping to celebrate and, second, speaking of the single greatest accomplishment of the Institute and of the roads which it has opened up for future research.

The Bhandarkar Oriental Research Institute has been worthy of the scholar in whose name it was founded. Sir Ramakrishna Gopal Bhandarkar was among the first, and was surely the greatest, of those 19th century Indian scholars who brought back from Europe the techniques of historical research in order to expand and give life to the traditional Indian disciplines of scholarship. Evidence of his accomplishment are his "Early History of the Deccan", his volume on "Vaiṣṇavism, Śaivism and Minor Religious

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Cults", published in the great German **Grundriss,** or the four volumes of his papers piously gathered and republished by the Institute.

The Institute has cherished the studies which R. G. Bhandarkar pursued. It has cared for its 30,000 or so manuscripts and has generously given access to them to scholars both in India and abroad. It has published more than a hundred books, among which are such invaluable tools of research as the concordances of Pāṇini, Kātyāyana and Patañjali, P. V. Kane's five-volume "History of Dharmaśāstra," and the many volumes of its *Journal of the B.O.R.I.* Greatest of all, it has completed its Critical Edition of the Mahābhārata and it is to this that I shall direct the remainder of the remarks, for the Critical Edition will throw more light on the nature and history of Indian civilization than any other scholarly achievement of this century.

The Mahābhārata is a poem unlike any other. It has been called an epic, but the term is misleading. It contains an epic, or, if you consider it together with its epilogue, the Harivaṁśa, it contains two epics, and these may profitably be compared with the epics which survive in other languages. But the Mahābhārata is much more than that. In its 100,000 verses are found hundreds of incidental stories, masses of moral advice and religious instruction, even one book, the *Virāṭa-parvan* which is essentially a comedy. In Indian terms, one may say that the Mahābhārata contains all the *rasas* although the overall mood may be the *rasa* of *Sānti.*

The first printed edition of this work was from Calcutta in 1836, followed by editions from Bombay in 1877 and 1885. The later editions are made easier to read by the separation of words and by the addition of a brief commentary. But the text of all these editions is the same, basically that of the 17th century scholar Nīlakaṇṭha. We know now from the work of the BORI that this text is corrupt and badly conflated. However that may be, these printed texts greatly increased the knowledge and study of the poem.

The study of Sanskrit assumed a sudden popularity in Europe in the 19th century, especially in Germany. The early printings of the Mahābhārata furnished European newcomers to the study with a fund of delight and also a fund of puzzlement. The poem made frequent mention of Greeks and once even of Rome, but the language of the poem pointed to a date before India could have known these Western intruders. Perhaps part of it was older and part more recent. All that the 19th century scholars could be sure of was that the whole poem was earlier than the 17th century. Several of its stories were translated from these early printings into European languages, notably the stories of Nala, of Ṛṣyaśṛṅga,

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and of Śakuntalā. The Gītā had been translated into English by Charles Wilkins already beofre the printing of the Mahābhārata as a whole. But what was one to make of the whole, immense, poem?

One of the earliest European answers was singularly wrong-headed. Adolf Holzmann the younger, observing that many of the Dhārtarāṣṭra heroes.... Bhīṣma, Droṇa, Karṇa.... were killed by means of subterfuge, came to the conclusion that in the original epic, the Pāṇḍavas were the villains and the Dhārtarāṣṭras the heroes. He explained the present very different state of the poem by assuming that a court poet of some descendant of King Parikṣit had changed the poem around and added much matter to it in order to whitewash the ancestors of his patron. I give this as an instructive example of the danger of jumping to conclusions. This jumping has been a favourite exercise of Mahābhārata readers, perhaps brought on by the long hours of sedentary inactivity required in order to read through the whole work.

One further example, which concerns the Bhagavad Gītā. Two Germans, excellent scholars in other respects, came to drastically opposed views of that section of the great poem. To Richard Garbe, the Gītā was originally an exposition of Sāṁkhya philosophy. The passages of Vedānta coloring were later additions. To Paul Deussen, on the other hand, the Vedānta ideal of an ineffable unity lay at the heart of the Gītā. The Sāṁkhya analysis into *prakṛti and puruṣa* and the *Vikāras* of *Prakṛti* had been added on later. But what is early and what is late? To determine the answer, we must first arrive at the oldest text of the Mahābhārata that the extant manuscripts will permit us to attain. Then we may distinguish different parts of the poem by subjecting it to metrical and other types of analysis. Scholars should not be ashamed of the slow plodding of an ox. They should accept a theory only when it can be substantiated by measurable facts. What one reaches by a hasty conclusion is almost always a mirage.

The first requirement for the historical study of the Mahābhārata has now been supplied by the BORI through its publishing of a critical text of the poem and by its *Pratīka Index*. The need for such a text had been emphasized by European scholars for many years. The great Heinrich Lüders of Berlin had even constituted a *Probestuck*, a test piece, by collating the first sixty-seven verses of the poem from the manuscripts available to him in Europe. But Europe lacked sufficient manuscripts of the poem. Nor did it have enough workers capable of collating the diverse scripts. It became obvious that if the great work was to be done, it must be done in India.

R. G. Bhandarkar interested himslf in the problem. He collated a larger

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number of manuscripts than Lüders had used for what had usually been regarded as the opening verse of the poem.

Nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam
Devīṃ Sarasvatīṃ caiva tato jayam udīrayet.

To his surprise he found that the verse was missing in all the Southern manuscripts which he had used. The verse certainly does not belong to the oldest attainable version of the poem.

It was V. S. Sukthankar who initiated the great work of constituting a critical text of the whole poem. Sukthankar had studied under Lüders in Berlin. Upon the founding of the BORI, he was appointed editor of the Mahābhārata Project, for which funds were advanced by private doners and by the Governments of India, of Bombay, and of other provinces of the empire. He has described the principles which he followed, principles which continued to be followed by S. K. Belvalkar, who succeeded as editor in chief upon Sukthankar's death in 1943. Over a hundred manuscripts of the Mahābhārata were examined. Of these a selection was made, varying from ten to thirty for the various books of the poem. These selected manuscripts were exactly collated. One will find every syllable of each selected manuscript recorded either in the text or in the *apparatus criticus* of the Critical Edition. The general principle of constituting the text was to regard those passages where North and South agreed as genuine. Especially convincing was an agreement between the geographical extremes, between examples written in Sāradā Kashmiri and in Malayalam scripts. Where North and South disagree, the Northern version, which is briefer and less obviously padded, was preferred and was constituted by the agreement among the greater number of Northern scripts: Bengali, Nepali, Kashmiri, Śāradā and Devanāgarī.

What does the end product represent? I will tell you a story as it was told me by D. D. Kosambi. My late friend Kosambi visited Sukthankar when the latter was ill, actually shortly before his death. Now Kosambi had a streak of irrepressible mischief in his nature. He teased the older man by saying, "You'd be in a fine state, now, wouldn't you, if an ancient text of the Mahābhārata actually turned up, say, in Central Asia. All your work gone for nothing." "How ancient?" asked Sukthankar. "Oh, let's say in early Gupta script, about A. D. 300." Sukthankar thought a moment and said, "I think that 95 percent of the syllables of such a manuscript would be identical with my text, except of course where I have placed a wavy line beneath them."

Over the last forty years the consensus of scholars has come to agree, pretty much, with this estimate of Sukthankar's. What we have in the

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Critical Edition is a written Mahābhārata of roughly 200 to 300 A. D. We can study and analyse it with confidence that the result of our studies will bear a relation to historical reality. A number of episodes contained in the Vulgate now prove to be later additions. Gone, for example, is the delightful story of Vyāsa's dictating the whole poem to the god Gaṇeśa. He had to dictate very rapidly because Gaṇeśa did not like to be kept waiting. So he made a proviso that the god was not to write anything down until he understood it. To slow him up Vyāsa would every so often insert a knot, or tricky verse, into his recitation. He is said to have inserted altogether 8,800 of these knots. Now not only has the story disappeared from our text, but also a goodly portion of the knots, which prove to have been simply faulty transmissions of the text. More important is the disappearance of the Durgāstotra from Book VI. These excisions accord well with our archaeological evidence. The importance of Gaṇeśa and Durgā in Hindu religion arose after A. D. 300, not before. An interesting loss is that of several *ākhyānas* in Book III that are written in mixed prose and verse. In the last century Oldenberg had put forward a theory that these were archaic survivals of the style in which the Mahābhārata had orginally been composed. The truth seems to be quite the contrary. They are among the most recent additions. But, most important of all, we can now work with confidence on the Mahābhārata as an historical text of roughly known date.

There are two different ways by which a scholar may profitably study the Mahābhārata. He may consider the poem as a whole, with all its stories and teaching and prayers. He may consider the influence which these have had on Indian culture over the past seventeen or eighteen centuries. Or, on the other hand, he may study the style of this Mahābhārata and try to determine on linguistic and metrical grounds which passages in the poem are earlier and which later in point of origin. From such studies he may try to build up a historical genesis of the poem. The proponents of the one approach have often found themselves at loggerheads with the proponents of the other, but I believe that both approaches are equally valuable.

The first approach is the traditional one. Nīlakaṇṭha, at the end of his commentary on the first *Adhyāya* of the poem, wrote as follows. "That to which the words of the Bhārata primarily refer is *dharma* and *brahma*. In connection with this, examples have been added, so that one may learn to behave like Yudhiṣṭhira and not like Duryodhana." There is truth in what Nīlakaṇṭha says. The heart of the Mahābhārata, as we have it in the Critical Text, is undounbtedly the teaching of right

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action and the worship of Krishna, who in his ultimate nature is identified with *brahma*. But I would give more importance than Nīlakaṇṭha does to the examples, and I would extend them further than to Yudhiṣṭhira and Duryodhana.

Yudhiṣṭhira is the upholder of *dharma*, a word that includes law, religion, and the norms of right conduct. He is what a Westerner would call a stoic, and the stoical ideal was held in high esteem by the warring nobility in ancient India. He never initiates action, but his stubbornness in holding to the right path makes any departure from that path unsuccessful as long as he lives. Yudhiṣṭhira did not seek to gamble, but he had made an eternal vow never to refuse if challenged. He had the full charisma of a king. There was no doubt in his mind that his position would be validated by the will of fortune as well as by human will, for his acts were in accordance with the cosmic pattern for royal action. He was so sure of his position that he was willing to be tested. Indeed it was only right that he should accept the test if any one doubted his claim.

It is only later, under the emotional distress of defeat and exile that Draupadī and Bhīma accuse Yudhiṣṭhira of weakness. Indeed, all the heroes of the Mahābhārata are accused at one time or another in the poem of vices which they do not have. Karṇa reviles Arjuna, Śalya reviles Karṇa. Even Krishna is reviled by Śiśupāla. This is no more than the way of the world. Which of your heroes in India, or of mine in America, has not been reviled by others who were suffering under loss or misfortune? The truth, from the point of view of the author of the Sabhāparvan, is that Yudhiṣṭhira was strong at the dice game. He was upholding the *dharma* under circumstances that would have broken a lesser man.

Bhīma is his opposite, the man of pure force. Bhīma is always spoiling for a fight and when he fights he is magnificent. He is the only brutal member of the family. It is Bhīma who swears that he will break Duryodhana's thigh and will drink the blood hot from Duḥśāsana's breast, oaths which he duly fulfills as the battle nears its end. But when frustrated Bhīma is like a child. Instead of reflecting, he gives way to tantrums, rolling on the ground and tearing up trees in his fury. He is neither good nor bad at heart, but he is good in purpose because he is guided by his brothers.

Arjuna is the true hero of the poem, a man of intelligence as well as passion, a man who is active and forceful, but restrained by religion and by pity. Arjuna kills as many Kauravas as Bhīma, but he kills them by skill, as an archer, not by brute strength. And, better than that he

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has periods of remorse. At the very outset of the battle, when he sees his cousins and friends on the opposing side, he lets the bow slip from his hand and refuses to fight until he is taught that fighting is his duty because it is for the good of others. The greatest warrier in the Mahābhārata is a man who hates war. This subjection to the emotions is reprehensible by the code of *dharma,* and as I have said, the Mahābhārata places *dharma* at the head of human values. But the epic poets were not always consistent. When God incarnate speaks to man, as he does in the episode of the Bhagavad Gītā, it is to Arjuna, not to Yudhiṣṭhira that the speaks.

Much of the moral power, the conformative power, that the Mahābhārata has had on India derives from the characterization of the three chief Pāṇḍavas. Throughout the narrative verses of the poem their characters, while acting in harmony, are kept distinct. Each situation that arises is submitted to the consideration of all three, to their emotion and advice. We see all three in action. After the action is ended, we are told of their separate reactions of satisfaction or regret. The three heroes represent, to the audience of the poem, psychological types, to one or another of which one may try to conform. If you are by nature a conservative and a man who turns inward— and upper class Indians until recently have been the most conservative people in the world— then try at least to uphold your principles in the outer world also, as Yudhiṣṭhira did. If you are a man of passion with the skill to hurt or help the world, then keep your eyes and your heart open like Arjuna. Think about what you do before you do it, and do it for the sake of others rather than for yourself. And if you are born a Bhīma, pray that you have Pāṇḍavas for brothers; or pray to Krishna. With luck you may find yourself on the right side.

There are other characters in the poem that have exerted a moral effect on India through the centuries. I have time perhaps to mention only one. Vidura, the wise child of a Śūdra slave girl. His views have a certain affinity with his origin. Vidura stands aside from the aristocratic code of the Kauravas and comments on events from the viewpoint of universal humanity. He stands for honesty, not simply honesty to one's allies, but for honesty in general. In his advice to Dhṛtarāṣṭra in the Fifth Book, he is against war; not simply against war within the family, but against war, stop. Now, as the Indian caste system rigidified, the example of Vidura, it seems to me, became ever more salutary. The brahmins insisted that no Śūdra was qualified to study the highest truth; no Śūdra was an *adhikārī* for *brahmajijñāsā.* If he listened to Vedic recitations, hot lead was to be poured in his ears. But the great Śaṅkarācārya, while he remains strict in this respect, concluded the

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Apaśūdrādhikaraṇa (Br.Ś.bh. 1.3.38) by worrying about Vidura. "One cannot deny", he says, "to persons like Vidura that they may reap the fruit of knowledge by force of the *saṁskāras* left over from their previous births." This says in effect that although a Śūdra may not study the ultimate truth, he may actually have realized it without special study in his present life.

I have emphasized here the didactic force of the Mahābhārata, but I have not exaggerated it. The later layers of the poem are more openly and avowedly didactic, but even the oldest portions of the epic teach by example, even when they do not point explicitly to the moral. If the Critical Text represents, as V.S. Sukthankar believed that it did, a Bhārgava recension of the old epic, one must realize that these Bhārgavas did not transform an adventure of war into a didactic tale. They merely emphasized and expanded a didactic element that lay implicit in the oldest form of the tale that we can imagine.

Let me now speak of the other approach to the study of the Mahābhārata which the Critical Text has opened up; that is, the attempt to distinguish the more ancient elements from the those which are more recent in origin.

There are of course, as there have always been, a number of pious persons who follow Nīlakaṇṭha in holding that Vyāsa composed the whole poem out of his own head. They are like the Christian fundamentalists who hold to the letter of the Bible in believing that God created heaven and earth in six days. Nīlakaṇṭha, I might point out, was so oblivious of history that he glossed the word *yantrāyudhāḥ* in the battle scene of 5.149 as nālāḥ "canons." Most modern scholars, on the other hand, will agree that the text as we have it is of diverse origins, that Vyāsa, as the etymology of his name implies, was the "arranger" or editor of the poem, not its original creator. The reasons are not far to seek. There are hundreds of discrepancies in the poem. In Book 2, chapter 3, Arjuna is given his conch Devadatta by the architect Maya at the time of building the Pāṇḍavas hall of audience. In Book 3, chapter 165, it is given to him by the gods as he sets out against the Nivātakavaca demons. There are comparable discrepancies about when and how Arjuna received the Pāśupata weapon. When the Pāṇḍavas hide their arms in a Śamī tree (4.5.27), they cover them with a corpse so that no one will steal them. Later, in 4.38, when Arjuna bids Uttara take down the arms, he says, "There is no dead body there", and indeed there is not in the Indravijaya episode (5.9ff). Śacī discovers Indra hiding in a lotus stem in a lake in the far north. But in the next chapter she asks Bṛhaspati to find him. Bṛhaspati sends Agni, who looks all

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over the world before finding him, just where Śacī had found him. These discrepancies are particularly notable where the meter of the poem shifts from *Śloka* to *triṣṭubh*. The *triṣṭubh* order of battle for the first day of battle differs from the *Śloka* order. Different generals are assigned to the various armies. More famous is the confusion in the Dice Game, where the *triṣṭubhs* have a different version from the *Ślokas* of the summoning of Draupadī.

To the new French school of mythology these discrepancies are unimportant. Georges Dumézil would trace the Mahābhārata myths and legends to an Indo-european tripartite conception of the universe that stood in affinity with a three-class organization of society. Mlle. Biardeau takes cosmological and ontological theories as the basis of Hindu myths and is quite indifferent to whether a passage is early or late.

To the rest of us, however, the question is important. Most of us take Hopkins' theory of the historical layering of the Mahābhārata as a working hypothesis. But Hopkins, hard as he tried, never arrived at a fixed set of criteria for determining relative date. He counted up the metrical irregularities in a run of 10,000 *ślokas* but his statistics fall short of proving that one group of verses is later than another. His layers are built on probabilities from the material content of the verse, not from its form. A verse which mentions the *mṛgacakra*, that is, the Greek zodiac, must be late. When a story is told in two versions, the second version usually seems to be the earlier one. What is needed is a fixed set of criteria.

Now I believe that the Critical Text opens the road to that discovery, because it represents a text written at a time when literary composition had recently replaced the traditional oral composition of the past. Much of the Mahābhārata employs techniques of oral poetry comparable to those which are found in Homer and in other European epics. Much of it does not. Our primary task is to determine which portions are oral poetry and which are literary. I shall conclude my address by describing, as briefly as I can, the road by which I believe such a distinction can be made.

The techniques of oral poetry were first scientifically described by Milman Parry. Parry was a classicist, at whose feet I studied just sixty years ago at Harvard. In order to analyse the poems of Homer, he went to a section of Europe where epic poetry is still composed and sung. After many years of study, he discovered that the principles of composition were very similar between the modern Serbo-Croatian epics and the Iliad. The epic poet does not memorize his text. He memorizes the plot, the names and epithets of the characters, and he saturates

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his mind with a large number of formulas and cliches. He then extemporizes when called upon to perform. Parry, and later his pupil Albert Lord, recorded on phonograph records and tape hundreds of performances, many of them of the same epic tales. No two renditions of the same tale, even by the same epic singer, were ever the same. Parry made out a very good case for the Homeric bards having followed the same practice.

You wonder how such a recital could be performed, all in strict meter, without ever a false quantity in a single syllable. Let me give you some example from the Sanskrit of the Mahābhārata. A battle usually starts out with a formula such as this–

tataḥ pravavṛte yuddhaṃ tumulaṃ lomaharṣaṇam

"Then began a battle, noisy and hair-raising." A formula is a pattern, in which some of the words may be changed as the exigencies of the narrative require, but where the syntactic pattern and one or two of the words remain the same. Thus, if there are to be only two fighters, the above may appear as

tayoḥ pravavṛte yuddhaṃ vṛtranvāsavayor iva

A slightly different formula is seen in

tatrāsit sumahad yuddhaṃ kurūṇām pāṇḍavaiḥ saha

There are formulas for every event that then occurs in the battle. Most of the fighting was from chariots, with an extraordinary amount of arrow shooting. Frequently one warrior will split the bow or the standard of another with his arrows.

Kṣemadhūrtis tu saṃkruddhaḥ Kekayasya mahātmanaḥ
dhanuś ciccheda bhallena pītena niśitena ca (7.82.3)

or, using the same formula

Vīradhanvā tataḥ kruddho Dhṛṣṭaketoḥ śarāsanam
dvidhā ciccheda bhallena prahasann iva Bhārata (7.82.14)

Notice how different names can be fitted into the formula Kṣemadhūrti or Vīradhanvan for the attacker, Kekaya or Dhṛṣṭaketu for the man attacked. In these two examples the bow *(dhanuḥ)* was split. The standard *(dhvaja)*, since the Sanskrit words have the same metrical shape, can easily be substituted in the formula. As in the following :

tataḥ Kosalako rājā Saubhadrasya viśāmpate
dhvajaṃ ciccheda samare sārathiṃ ca nyapātayat (6.43.14)

or, the formula may be expanded

pratyāśvasya ca durdharṣaḥ Sahadevo viśāmpate
Śakuniṃ daśabhir viddhvā hayāṃs cāsya tribhiḥ śaraiḥ
dhanuś ciccheda ca śaraiḥ Saubalasya hasann iva (9.27.24)

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These are not isolated occurrences. I have a good hundred instances of this formula in my notes.

Usually a warrior's charioteer or his horses are killed before he is hit. There are formulas for each situation. If he is thrown from his car, he may be rescued by a friend. Or, by a favourite act of chivalry, his enemy may dismount and challenge him on the ground, for it was thought shameful to shoot a man who was on foot, much as our Western sportsmen disdain to shoot a sitting bird. The two warriors would then fight it out with swords- more formulas - until one was laid low. Then came the terrible words.

sudṛṣṭaḥ kriyatāṃ lokaḥ

"Take a good look at the world". The loser then had a choice. He could bend down and put grass in his mouth, in which case his enemy would spare him, but the disgrace would terminate his career as a warrior. Or, he could look his enemy in the eye, in which case the enemy would strike off his head. There were compensations. The beautiful nymphs of heaven were supposed to be hovering over the battlefield, waiting to take dead warriors to Indra's heaven. And then, of course, the bravery of the dead warrior might be sung by an epic poet.

What is needed first on the road, as I foresee it, is a dictionary of Mahābhārata formulas. A good beginning of this task has been made by the Russian scholar P. A. Grinster. They can usually be defined quite precicely and identified wherever they occur. If I were to do the job, I should begin, as Grinster has done, with the battle formulas because they are so obvious. But there are formulas also for telling other sorts of stories, formulas of arrival, of departure, of the passage of time, formulas for falling in love, for the change of seasons. There are even, I think, certain formulas in religious poetry.

It will not be enough only to mark passages by the frequency of formulas. A passage may tell of an event that is unique. Or we may simply not be able to learn enough about an oral poet's repretoire. One must follow the collection of formulas by a grammar, a grammar of the language exhibited in what are clearly oral passages. My impression is that the language will be found to adhere, with a few exceptions, quite closely to the grammar of Paṇini. An exception, for example, are the gerunds. The formulaic passages of the poem, so far as my examination goes, are ignorant of the *seṭ* gerunds (e.g., *viditvā, arcitvā, pīḍayitvā)* The forms that are used are always anit, even against Pāṇinian rule. Thus *gṛhya* for *gṛhītvā, pīḍya* for *pīḍayitvā*. If we had a grammar of the predominately formulaic passages, we should have a double test

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for passages of which we are not sure.

I shall not try to anticipate the findings at the end of this road. As I said at the start of my address, a scholar should proceed slowly, with the gait of an ox, not of a lion. But I do believe that the layering of the Mahābhārata can be worked out from the data of the Critical Text. When this noble institution holds its hundredth anniversary I believe that scholars will have analysed the Mahābhārata both forward and backward, that is to say, in respect to the influence the poem has exerted on Indian culture after its completion, as well as with respect to the genesis of the poem. The light which this analysis will shed on Indian history would have been impossible without the Critical Text, without this great contribution that the Bhandarkar Oriental Research Institute has made to Sanskrit schloarship. I thank you for listening to my words.

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GENERAL PRESIDENT'S ADDRESS

By

Prof. Dr. P. N. KAWTHEKAR

Esteemed Inaugurator Sir, Chief Guest Professor Ingalls, Distinguished Delegates and Friends,

I am really grateful to all the members of the All-India Oriental Conference for electing me in the exalted office of the General President of the 36th Session of the Conference which is being organised at the Bhandarkar Oriental Research Institute, Poona, along with its Amṛta Mahotsava, a celebration for completing 75 glorious years of this Institute. On such a great occasion I step forward to preside over this session because of the fact that I am asked by you with affection to discharge this sacred duty. I know I am not a worthy successor of the great scholars who presided over the previous sessions with great ability. Kālidāsa's modesty is sublime, but he was competent to combine the Pūrva Sūris with his silken thread, but I do possess only an ordinary one.

It is a matter of great pleasure that this conference is being held at the Bhandarkar Oriental Research Institute, Poona which has been a great centre of research in the Orientology. Initially it was the Oriental Institute which was established in 1917 and was named to commemorate the illustrious scholar Dr. Ramakrishna Gopal Bhandarkar, who was one of the pioneers of the Scientific Orientology in our country and was the first General President of the Conference held in 1919. I extend my tributes to him. A great tradition has been created by the galaxy of scholars associated with this Institute. This centre is well known for

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its publications, in which the Critical Edition of the *Mahābhārata* is prominent. Let us pay our respects to the sacred memory of the eminent editors including Dr. V.S. SUKTHANKAR, Dr. S. K. BELWALKAR, Dr. F. EDGERTON, Dr. RAGHU VIRA, Dr. S. K. DE, Dr. P. L. VAIDYA and their associates. Fortunately we have been benefitted with the active guidance of Dr. R. N. Dandekar for the last 50 years and also he extended his services as the Editor of the *Mahābhārata,* as the General Secretary and the General President of the Conference. His name has become the synonym for the Institute and the Conference both.

Friends, you are already aware of the great tradition of Pune in all fields of life. Shivaji the Great, who used for the first time the word Svarājya, spent his childhood at the Lalmahal of Pune and he got the teaching from his mother and Guru Kondadev here. His mother was a great woman named Jijabai. The Peshavas like Balaji Vishvanath and Madhav Rao were famous for their valour and values. It was Pune wherefrom Lokamanya Bal Gangadhar Tilak declared fearlessly: Svarajya is my birthright and I shall have it. This great patriot was a great scholar of Orientology and mathematics, he produced the works like the *Arctic Home in the Vedas* and the *Gītārahasya.* Not only Pune, but the entire scholarly world remembers him as an orientalist. Mahatma Gandhi had spent his important days at the Aga Khan Palace of Pune. Besides his great service to the nation his approach to *Gītā* is well-known.

Pune is well known for scholars even today. The Indological studies are being enriched by scholars of Pune including Dr. S. M. KATRE, Dr. A. M. GHATAGE, Dr. S. V. SOHONI, Dr. C. G. KASHIKAR, Dr. M. A. MEHENDALE, Dr. G. B. PALSULE, Dr. T. N. DHARMADHIKARI, Dr. S. D. JOSHI, Dr. and Mrs. DHADPHALE and many others, due to whom the city is justified to be called as the Puṇyapattanam. It has been the centre of learning known as the second Kāśi. It is evident from the fact that many an institution is actively working in the field of Orientology, some of whom are the Vaidika Saṁśodhana Maṇḍala, the Centre of Advanced Study in Sanskrit and the Department of Sanskrit and Prakrit of the University of Poona, the Deccan College Post-graduate and Research Institute, Poona, and so on.

I would like to refer to the objectives of such a gathering of Orientalists as given by MAX MÜLLER in London in 1874: two-fold objectives of these gatherings are '(a) they enable us to take stock, to compare notes, to see where we are and find out where we ought to be going; and (b) they give us an opportunity from time to time to tell the world where we are, what we have been doing for the world to do for us.'

We still need to trace the point but in a different context. Today's

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world is different than that of MAX MÜLLER. The world suffers from the bankruptcy in the mutual understanding. After the elimination of the cold war, the hot air of the terrorism is threatening the peace-loving countries. Our Vaidika sages straced on love and truth. The Upaniṣads explained how the Absolute One Reality was the real goal of man. Lord Buddha and Mahavira preached Ahiṁsā. At the same time, the harmony in the three puruṣārthas paved the path of the Mokṣa. However, the philosophy remains in the scriptures and not in practice. How do we propose the way to understand our ancient country which suffers from disintegration, terrorism and disunity?

In the end of this century, we citizens of India are facing this disaster. It is the foremost duty of the orientalists and those who firmly believe in ancient Indian culture to envisage the disaster we are to face in the 21st century. Are we seriously thinking how to avoid such an eventuality? What should be the solution?

The Indian society is pining for relief. We scholars cannot be aloof from the society. We always speak highly about our glorious past. However, is it sufficient at this juncture to be satisfied with what is allotted to us? Ours is a democratic country. Our glorious past inspires us to think of future India. That depends on our today's line of action. Can't we find out the solution from our worthy ancestors who practised in simple living and high thinking? We want to maintain the unity in diversity. In a democratic set-up, I am affraid, the sense of the diversity leads to the cultural pluralism, but the coherence between constituent units will create harmony at the national level.

It goes without saying that our education must resolve to create this consciousness among youngsters. Like Cromwell, we can say that let us educate our masters first. If we are alert about our unity, do so emphasising on permanent values of life. The culture is the essence of education. And what is that virtue? It is wisdom that gives the strength to life. Wisdom strengthens culture in both the material gains as well as the spiritual and ethical elevation of man.

The material gain and the prosperity without a cultured society will crush human values. I appreciate the development in agriculture. What about culture? Our constitution provides that a political party, if elected, is to rule for five years. Obviously, we have the five-year plans. However, in education the results can be seen after 15 to 20 years. If we introduce Sanskrit and other classical languages in the curricula as good as compulsory in a secular manner for 15 to 20 years, we shall be in a position to reap the harvest. Let me say that Sanskrit is not a language, nor a subject only; it is the faculty of human mind.

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It is not true that we don't want prosperity at all. What we want is Dharma in its real sense. These days we are afraid of using the word *dharma*. Any *dharma* at its inception was secular itself. From the welfare of the individual and the society, we pine for the permanent ecstasy. If we take up the definition of *dharma* according to Manu, we do not have the knowledge of Śruti, nor Smṛti in our learning, the Sadācāra of course is relevant, but is not effectively imbibed. And the fourth element *Svasya ca priyam ātmanaḥ*. Apparently, it looks repeating the '*Svasya ca priyam*' with *Ātmanaḥ priyam*. In fact, we can say that *Svasya* denotes the material gain and *Atmanaḥ* means the spiritual and ethical achievements. It is the synthesis of the two we want to evolve in life. Thus, the Dharma can regulate man for his welfare. Our education lacks this approach to teach the new generation.

There were western scholars who honestly invited attention of the world to the Indian culture. We may or may not agree with all theories propounded by them. The celebrated author Dr. A. L. Basham presented his book *Wonder that was India*. Now the time has come when we re-examine the theories with the help of the new material available and the wonderful results and findings of the recent excavations. We can mention with great admiration the findings at Lothal in Gujarat which was the first Dak Port in the world. The field work done by Dr. S. R. Rao at Lothal shows there were so many centres in India of the Harappan civilisation. The invasion of Āryans on the non-Āryans is yet to be re-examined. The *Ṛgveda* does not mention about this conflict. When our All-India Oriental Conference was held in Ahmedabad, I had an opportunity to visit the site of the Lothal, where the valuable articles found in the excavation have been displayed. I would like to submit that on an earthen jar I found the most ancient Indian fables in which the characters like the jackal and the crow with the bit of bread and other motifs can be detected. The figures are in faint condition, can be dated between 2400 to 3400 B. C. This will give us the earliest of the *Pañcatantra* stories of animals designed to inculcate a moral.

The scholars are urged to investigate the place and activities of the Paṇis mentioned in the *Ṛgveda*. A group of Vedic people had embarked to the west for the commercial gains. After some time, they were not keen to perform the *yajña*. It is quite possible that the Vrātya-stoma *yajña* was prescribed to purify the Paṇis and to include them in the fold of Vedic Dharma. I have already discussed elsewhere the significant dialogue between Saramā and the Paṇis that Saramā was not a divine bitch, on the contrary she was the first woman ambassador of Vedic kingdom, that the Paṇis were the first pioneers who introduced the *paṇas*

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i.e. coins in the Vedic land and for this reason, the innovation was opposed by the Vedic people who had the barter system in the transaction. It is again suggested that the Paṇis were the authors of the Harappan civilization and the plates showing the bull, the Paśupati etc. were Paṇas. Upto Sāyaṇa, we have marked the nature of the Paṇis as deceitful people, *Paṇir vaṇig bhavati* etc. We have seen how they were misers, they earned money on money i.e. the interest on money. The trade gives cleverness. The straightforward Vedic people obviously took time to reconcile with the new trend in the transaction. The Paṇis were hostile to the Vedic people as they had stolen their cows. Saramā acted as a loyal ambassador of Indra and Indra preferred the way of negotiation to war. The negotiations failed and lord Indra crushed the Paṇis. In the dialogue of Saramā and the Paṇis we find the most ancient element of the Vedic Polity as the Sāma, Dāna, Daṇḍa and Bheda.

We can expect good results in the discovery of the Lord Kṛṣṇa's Dvārakā which was the Gate of India. The expedition is undertaken by the Central Institute of Oceanography, Goa, under the leadership of Dr. S. R. Rao. Along with the external evidence traced at the sites of the excavation, internal evidences in the literature like the *Mahābhārata* can be considered. By shifting from his native place Mathurā, Lord Kṛṣṇa established the check-post at Dvārakā to save the Suvarṇa Bhūmi from the pirates and smugglers of those days, because of the fact that Kṛṣṇa after completion of his education had gone to the Prabhāsa Kṣetra to restore the lost son of his guru Sāndīpani and saw the state of affairs detrimental to our national economy. It was a new revolution in the age of the *Mahābhārata* in the context of the ancient economics of the nation, just like the first revolution at the age of the *Ṛgveda* took place when the coins were introduced by the Paṇis in the Vedic market.

In the new era, it is a commendable trend that some Indian scientists have come forth to investigate the scientific phenomena in the studies of works of great sages. They have traced the most ancient scientific principles in them. His Excellency Dr. Shankar Dayal Sharma, President of India, once said, "The Ṛgveda stated that the earth was a globe suspended freely in space." The Vedic texts disclosed that the sun held the earth and other heavenly bodies in its orbit. The Śatapatha Brāhmaṇa, a treatise of untold antiquity, recognised and explained the fact that the earth was spherical. Āryabhaṭṭa explained the daily rising and setting of planets and stars in terms of the earth's constant revolutionary motion. The Sūryasidhānta said that the earth, owing to its gravitational force, draws all things to itself. In Physics, the thinker Kaṇāda explained light and heat as different aspects of the same element, thus anticipating

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Clark Maxell's Electro-Magnetic Theory which unified forms of radiant energy. Śaṅkarācārya, in his Advaita thought, gave an exposition of the concept of unity of matter and energy. Vācaspati recognised light as composed of minute particles emitted by substances, anticipating Newton's Corpucular Theory of light and the later discovery of the photon. In Botony, Śaṅkaramiśra and Kaṇāda have discussed the circulation of sap in the plant and the Sāntiparva of the *Mahābhārata* has clearly stated that the plants develop on the strength of neutrients made through interaction of sunlight and materials obtained from the air and ground. Bhāskarācārya's concept of Differential Calculus preceded Newton by many centuries. His study of time identified the *truṭi* : the 34000th part of a second as the unit of time.

An excellent document has been produced by the National Institute of Hydrology of Roorkee in which scientists have quoted the Vedic hymns and ślokas of Epics and Purāṇas and explained how Vedic sages knew about the causation of water evaporation; formation of clouds, rains and storage (ṚV. VII. 6. 19; 20; 12.3). According to Varāhamihira, water flows beneath the earth like veins in the human body, some higher, some lower. According to *Atharvaveda,* water from the earth goes to atmosphere due to Oxygen and then it comes down (rains) due to carbon dioxide (*AV.* V. 24. 50). The Pṛthvī-Sūkta gives the concise accounts of Physiography. It is said that while contemporary world was believing in the wild theories of origin and distribution of water, this level of knowledge of hydrology can be regarded as the great achievement of ancient Indians.

Some other institutions like the Veda-Vignyana Mandala, Pune, and Maharishi Veda Vignyana Foundation are doing research in this field. I mention the interpretation of the Nāsadīya Sūkta expounding the concept of cosmic origin of the world (Dr. P. V. Vartak, Vaidiki, 1992). Thus we can say that 'Wisdom that was India.' Under the leadership of Dr. Mrs. Kapila Vatsyayana, the Indira Gandhi National Centre for the Arts, New Delhi, has brought out important works like *Islamic Art and Spirituality* by Sayyad Hussain Nasar, the *Concept of Space, the Kalātattvakośa* etc.

The frustration after the *Mahābhārata* war was inevitable. The emphasis on the heaven *(svarga)* became a factor of consolation in the society. Thus the imbalance in life between the worldly prosperity and the celestial rapture had emerged. It was an attempt to simplify the Dharma till we come to the Bhakti movement.

The literary field has been fertile. Since Bharata, Sanskrit poetics was developed by Bhāmaha, Daṇḍin and Vāmana as the ancient Ācāryas, Bharata's *Nāṭyaśāstra* was the real work combining the early trends of

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literary criticism and the poetics as the śāstra. Vāmana tried to develope the trend of the literary criticism. However later Ācāryas were involved in the system of the śāstra, the definitions and refutations, divisions and differences and so on. The Ācāryas produced excellent works, however they could [not] present a good treatise on the poetry. They wrote as if they were the teachers to new poets, and hence the essence of poetry could not be realised in the aesthetic sense. Vāmana was the first critic who proclaimed: the *saundarya* is the poetry itself. He was following the lost trend of literary critics of his previous days quoting their opinions on the kāvyas under th Kāvyapāka or Ślokas coming through the tradition. We lost the free trend because they never cared for strict adherence to the Śāstra system. This theory of the Kāvyapāka was not the theory in the strict sence. Further, Vāmana tells us that the Kāvya lives in the three Rītis like a picture appearing in outlines. Rasa may be its colour which makes the piece of art more sharp and beautiful. This approach was unique. Arthaguṇa was the wealth of the kāvya in the true aesthetic sense. Moreover it is *āsvādya* like Rasa. However, Vāmana became the victim of later Ācāryas for his freedom in depicting the beauty of poetry. What I want to say is that the literary criticism now should be taken up by modern critics, barring all restrictions or defintions of the pre-trodden sterio-typed formula. If liberty is the soul of romanticism and poets like Kālidāsa enjoyed that freedom in balanced expression, why a critical appreciation of a Kāvya is not to be accepted presented with aesthetic manner? Ānandavardhana's great commentator Abhinavagupta maintained the balance between the Śāstra and literary criticism. Even Rājaśekhara tried to follow this line of criticism. What I want to say is that the line of the Kāvya Śāstra may be enriched, but not at the cost of literary criticism.

I am happy to mention that this aesthetic liberty can be realised from our Sanskrit poets of the modern age. They are not imitating the old great poets of Sanskrit. In respect of the subject matter, they select men of eminence for their Kāvya. Recent poetry shows the trend of social aspect. Dr. R. K. Sharma (Sandhyā), Pt. Jagannath Pathak (Mridwikā), Dr. Ramakanta Shukla (Bhāratam), Dr. Rajendra Mishra (Jānaki Jīvanam), Dr. Radha Vallabh Tripathi (Lahari Daśakam), Shri Om Prakash Thakur (Gītimañjarī) and some others, including Dr. Haridatta Sharma, Dr. Mithila Prasad Tripathi, Dr. R. V. Joshi, Dr. K. T. Pandurangi, Shri Shrikrishna Semwal, Prof. Shriniwas Rath, Pt. Batuknath Shastri Khiste (Kallolī). The list is not complete. A question was asked why modern Sanskrit poets avoid the Śṛngāra in poems. It was the fact. The romantic poetry is not expected from the well established learned

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poets of Sanskrit by the society. Instead of Śṛṅgāra, the problems of life have become prominent. Poets are more influened by the events which take place every day. The patriotism, disgust against foul games in social and political field or hopeful gesture are the salient features.

It is not that the poets have deserted old ideal heroes. Dr. Satya Vrata Shastri (Śrī Rāmakīrti-Mahākāvyam), Dr. Rewaprasad Dwivedi (Sītā-Caritam) and Dr. S. B. Varnekar (Śivarājyodayaṁ) have chosen the great epic nāyakas and nāyikās like Rāma and Sītā. The age of the Mahākāvya has emerged.

We Indians are very fond of Kavi-Sammelanas, but in Europe or America, even recitation of poems by English poets is not always organised as we do in India in Hindi and other languages. However, the Sanskrit Kavi-Sammelanas have been successful in Vienna, Bucharest, Paris, Philadelphia and many other cities abroad. It is a good sign.

Some other important areas have been studied by the Institutions which can be mentioned here: The Bhandarkar Oriental Research Institute of Pune (Vedic Bibliography), the Vaidika Sansodhana Maṇḍala, Pune (the Taittirīya and the Kāṇva Samhitā), the All India Kashiraj Trust, Ramnagar, Varansi (the Purāṇas), the Sampūrṇānanda Sanskrit University, Varanasi (the publications of rare Sanskrit manuscripts). We appreciate that this scheme started by his predecessors, Prof. Venkatachalam is continuing the same in Varanasi. Similarly Ganganath Jha Kendriya Sanskrit Vidyapeetha, Allahabad, is also doing the same task. The NCERT., New Delhi, has got prepared good Sanskrit text books in the recent years. Dr. B. B. Chobe, Dr. Dharamadhikari, Dr. Sunetran Chakraborty, Dr. Sampat, Dr. Sushama Kulshreshtha, Dr. S. A. Dange have enriched the studies of Indology.

The Institute of Tibetology, Gangtoke, and the Central Institute of Higher Tibetan Studies of Varanasi have chosen their specialised field of the Buddhism and the Tibetan studies. I would like to mention some of the names of institutions which have been doing research in Indology: The Oriental Institute of Baroda, L. D. Institute of Ahmedabad, the Kunda Bharati, New Delhi (Jainism), Lal Bahadur Kendriya Sanskrit Vidyapeetha of New Delhi, Kuppuswami Shastri Research Institute, Madras, and the Academy of Sanskrit at Melkote, The Vishveshvarananda Research Institute, Hoshiarpur. The Bharatiya Bhasha Parishad, Calcutta, has brought out the Sanskrit Vangmaya Kosha edited by Dr. Warnekar.

The research contributions from Malwa deserve due attention. Contributions made by Late Dr. V. S. Wakankar in the field of Rock Art and Archaeology of India through excavations at Navadātoli, Kāytha, Nāgadā, Diṅgwāḍā, Bhīmbetakā, will go a long way in the History of

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Indian Archaeology. In the field of Epigraphy, Dr. H. V. Trivedi's accomplishments deserve felicitations specially for his Corpus of Parmer Inscriptions, a magnum opus of Indian Epigraphy.

Similarly in the field of advanced research in Indian Numismatics and Tribal Culture, the efforts made by the Academy of Indian Numismatics and Sigillography, Indore, deserve appreciation. The credit for this is to be shared by a dedicated team of scholars including Dr. S. V. SOHONI, Dr. A. M. SHASTRY, Dr. B. N. MUKHERJEE, Dr. I.K. SARMA, Dr. K. M. SHRIMALI, Shri. R. K. SETHI and Dr. S. K. BHATT.

The project undertaken by the Deccan College, Poona, under the editorship of Dr. S. D. Joshi, assisted by the Govt. of India and the Govt. of Maharashtra, deserves appreciation. The two fascicules have been brought out after two big volumes, which were published long back, but a great work is yet to be completed. The scheme was formulated by Dr. S. M. Katre and implemented by Dr. A. M. Ghatage and it deserves further support from the Governments. It is a project of the national and international importance. The scriptorium at this project deserves rich felicitation. It is a national treasure of knowledge. Dr. K. K. Raja's project on the Śabda Brahman and the Project on the Vedic Legends and the Ahalyā Kāmadhenu will be completed at the Devi Ahilya University of Indore under my guidance. The Veda Pratiṣṭhānam of Indore had recently organised the Veda Mahotsava of the Government of India on a grand scale in Indore with great success. Now the Rashtriya Veda Vidya Pratishthana, Delhi, has shifted from Delhi to Ujjain this month and, I hope, the task ahead will be completed with the new zeal by the conservation of Vedic recitation system and the Vedic Studies. The Kālidāsa Akadami of Ujjain with the guidance of Prof. S. Rath deserves the commendation. Even individual scholars like Dr. Asoke Chatterjee Sastri, Dr. R. C. Dwivedi, Dr. B. D. Sharma, Dr. K. V. Sarma etc. have produced excellent works.

Friends, there are some programmes undertaken by the Government of India to support the publication of rare manuscripts, purchasing books etc. While I appreciate the programmes, I suggest some proposals from this August forum of scholars to the Ministry of Human Resource Development, Govt. of India, as follows.

1. A Central Institute of Manuscripts of Classical Language be established;
2. The classical languages be made compulsory in the curricula upto Higher Secondary Stage in the school education;
3. The special funds be provided for the computarisation of the scriptorium at the Sanskrit Dictionary Project of Poona for speedy

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completion of the Sanskrit Dictionary.

4. A National committee of scholars be constituted by the Ministry of Human Resource Development, New Delhi, to make an extensive survey of rare manuscripts of Sanskrit, Prakrit, Arabic, Persian etc. preserved in India and abroad at the Libraries, Temples and the place of worship. An urgent action has to be taken to save such rare documents from perishing in the larger interest of Indians' cultural unity.

I know that this is a gathering of scholars of the orientological disciplines. As pointed out earlier by some of the previous learned presidents, I endorse the suggestion to take up some new disciplines like Cinology, Egyptology, Assyriology. etc. West and South-East studies can be introduced in the All-India Oriental Conference. In this significant task, as we want to foster our friendly relations with the neighbouring countries, the suggestions should be taken up by the Conference and the projects pertaining to such important international and cultural studies, the Indian Institute of Cultural Relations, Government of India, New Delhi, should extend the full support to them. I hope Hon'ble Vasant Sathe, Chairman of the Council, will consider this proposal.

Friends, let me sum up this address with the Vedic Mantras expressing the equality of man as follows:

ॐ समानो मन्त्रः समितिः समानी
समानं व्रतं सह चित्तमेषाम्।
समानेन वो हविषा जुहोमि
समानं चेतो अभिसंविशध्वम्॥
समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति॥
संजानीध्वं सं पृच्छध्वं सं वो मनांसि जानताम्। (ऋ. वे. ६. ६४)

And also our friendship with the world.

'सर्वा आशा मम मित्रं भवन्तु'। (अ. वे. १९.१५.६)

Let us unite ourselves.

Also—

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत्।

And we aspire for peace in the world:

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः

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पृथिवी शान्तिराप: शान्तिरोषधय: शान्ति:।
वनस्पतय: शान्तिर्विश्वेदेवा: शान्ति:
ब्रह्म शान्ति: सर्वं शान्ति: शान्तिरेव शान्ति:
सा मा शान्तिरेधि॥ (य. वे. ३३. १७)
ॐ शान्ति:। शान्ति:॥ शान्ति:॥।

Thanks,

General President
Prof. P. N. Kawthekar

145, Anoop Nagar,
Indore (M.P.)

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Vedic Section
PRESIDENTIAL ADDRESS

By

Prof. B. B. Chaubey
Vishveshvaranda Vishva Bandhu Institute of Sanskrit and Indological Studies (Panjab University), Hoshiarpur.

Respected Mr. General President and Fellow-delegates,

I feel great pleasure in expressing my deep sense of gratitude to the Executive Committee of the 36th Session of the AIOC for their giving honour to me by electing me President of the Vedic Section, of this session which has its special significance due to its having coincided with the Amṛtamahotsava, the Diamond Jubilee, of the Bhandarkar Oriental Research Institute, Poona. When I look towards the previous Presidents of the Vedic Section I realize my dwarfness. In their Presidential addresses they have paved paths for the posteriors to tread upon in different disciplines of Vedic studies. I humbly bow to them: 'नम ऋषिभ्यः पथिकृद्भ्यः'. At this time I would like to request the scholars, particularly young scholars attending the present Session, to extend their full co-operation in conducting the business of the Session smoothly.

Since we met at Haridwar in November, 1990, some of our colleagues have left this world. Prof. J. Gonda of Utrecht (Netherlands) passed away on July 28, 1991 at the age of 81. He was a very prolific writer in the Vedic field. Svami Gangeshwaranand, a blind Sannyasin scholar who established Veda-mandiras in almostly every part of the country and also abroad, left this world for Golokadhāma in Dec. 1992. Svami Surjan Dass, another Sannyasin scholar who devoted a major part of his life to edit and translate the works of Pt. Madhusudan Ojha, passed away in August, 1991. Mahamahopadhyaya Pt. Pattabhiram Shastri, a great Vedic scholar particularly of Mīmāṁsā, passed away on Sept., 1, 1992. Dr. Janardan Mishra died on the 16th Jan., 1993. In this

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very month Dr. Bal Subrahmanya Shastri, Tirupathi, passed away due to heart attack on 16.5.93. The Study of Vedas has suffered a great loss with the passing away of these eminent Vedic scholars. The vacuum which has now been created by their passing away, is very difficult to fill up. We moan for them.

Friends, it is the usual duty of the President of this Section to give retrospect of the researches done in the field of Vedic studies during the period between the last and the present Sessions. But I am not going to give an exhaustive detailed list of all works done during this period for it is not possible here to do so. However, I would like to make mention of some of them which represent various tendencies in the field of Vedic researches. I will start with mentioning the progress of the research projects undertaken by the prominenty Vedic Institutions.

The Vishveshvaranand Vishva Bandhu Institute of Sanskrit & Indological Studies, (Panjab University), Hoshiarpur.

The Institute is mainly devoted to execution of two types of projects, viz. (i) Preparation of a 'Dictionary of Vedic Interpretation' and (ii) Critical Editions of Vedic Texts. The first draft of the Specimen of the Dictionary containing the vocables from *aṁśu* to *agdha* is ready and expected to come out soon. Under the project of bringing out the critical editions of the Vedic texts following are in hand.

1. Āśvalāyana Śrautasūtra with the commentary of Devatrāta, Vol. II (containing chapters 4-6) came out in 1990 (the first Volume containing chapters 1-3 was published in 1986). The third volume containing chapters 7-12 is under print and expected to be out shortly with a detailed introduction.

2. The press-copy of the Siddhāntin's commentary on the Ā'svalāyana Śrautasūtra is also ready for publication.

3. The collation work of the Gobindasvamin's commentary on the Aitareya Brāhmaṇa has been completed. Final press copy of the text is under preparation.

4. Recently the Institute has procured a Xerox copy of the complete MS of the Āśvalāyana Saṁhitā from Alwar and work for preparing its critical edition is in progress.

I am glad to mention before this august assembly of Vedic scholars that my critical edition of the Vādhūla Śrautasūtra along with a detailed introduction and two indices and a Foreword by Prof. R. N. Dandekar has come out this year (1993). This project was undertaken by myself in 1975. It took a long time for its completion. Now the projects of bringing out the critical edition of the Vādhūla Anvākhyāna Brāhmaṇa,

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Vādhula Śrautasūtra Vyākhyā of Āryadāsa and the Vādhūlagṛhyasūtra are in my hands at present. With the publication of these texts the Vādhūla Śākhā, in the matter of ritual literature, will certainly excel all its sister recensions.

Vishveshvaranand Vedic Research Institute, Hoshiarpur

1. During this period the Institute reprinted the following vols. of the Vedic-Word-Concordance which were out of stock.

(i) Fourth part of the First Volume (Samhitā) - 1992
(ii) First part of the Fourth Volume (Vedāṅga) - 1992
(iii) Second part of the Fourth Volume (Vedāṅga) - 1993.

2. The Atharvaveda with Sāyaṇa's Commentary, Vol. I., was reprinted in 1990.

3. The other parts of the Atharvaveda with Sāyaṇa's commentary are under the process of reprinting.

4. The Institute has published a revised edition of the Aitareya Āraṇyaka with the commentary of Sāyaṇa critically edited by Dr. Munishwar Deo under the project : Vedic Texts: A revision planned by Shri Radheya Shyam Shastri. It may be mentioned that this is the first work of the series, others being pursued at different centres by different scholars.

VAIDIKA SAṀŚODHANA MAṆḌALA, PUNE

During this period the Maṇḍala has completed the following project-works.

1. Kāṇva Saṁhitā- Vol. II (chapters- 11-20) with the Padapāṭha and the commentaries of Sāyaṇa and Ānandabodha, first time critically edited by Dr. B. R. Sharma.

2. Taittirīya Saṁhitā-Kāṇḍa-IV with the Padapāṭha and the commentaries of Bhaṭṭa Bhāskara and Sāyaṇa.

3. The printing of the nucleus of the Śrautakośa, Vol. II, pt. 2 comprising the 6 Ṣomasaṁsthā compiled by Dr. C. G. Kashikar, has been completed. Its Index is now under print.

Bhandarkar Oriental Research Institute, Pune

The Institute has undertaken a very important project of preparing and publishing 'Vedic Bibliography' under the editorship of a veteran Vedist, Prof. R. N. Dandekar. Four Volumes have been published and the fifth is under preparation.

Centre of Advanced Study in Sanskrit, Pune

The Centre has undertaken the following projects :

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1. Concordance of Vedic Compounds interpreted by Veda.
2. Upaniṣadic concordance.
3. Dictionary of Śrauta terms.

Rajasthan Vaidik Tatva-Shodha Samsthan, Manavashram, Jaipur.

The Rajasthan Vaidik Tattva-Shodha Samsthana, established by late Pt. Motilal Shastri as its founder president and late Dr. V. S. Aggrawal as its Secretary, is also doing very creditable work in the field of Vedic Studies. Pt. Motilal Shastri wrote very exhaustive commentaries on the Śatapatha Brāhmaṇa and the Upaniṣands called Vijñāna-bhāṣya running into about 80000 pages. All of his works were not published in his life time. The Vaidika Tattva-Shodha Samsthana with the financial assistance of the Rajasthan Patrika, Jaipur, has planned to edit and publish all works written by Pt. M. Shastri. A special mention may be made of the following works published by the Samsthana:

1. Upaniṣad-Vijñānabhāṣya-bhūmikā, pts. I, II and III.
2. Īśopaniṣad-Vijñānabhāshya, pt. I & II.
3. Kenopaniṣad-Vijñāna bhāshya.
4. Ātmavijñānopaniṣad, part I.
5. Pitara-Svarūpa Vijñānopaniṣat, part II.
6. Sapiṇḍa Vijñānopaniṣat, part III.
7. Ātmagativijñānopaniṣat, part IV.
8. Śatapatha Brāhmaṇa Hindi Vijñānabhāṣya (Kandas 1-4)

This Institution every year on Sept. 18-20 organises 'Pt. Motilal Shastri Smṛti-Samāroha' in which papers are presented by the scholars excusively dealing with the Veda-Vijñāna. Now this Institution has established its identity as a centre for Vedic studies on the lines of Pt. Madhusudan Ojha and Pt. Motilal Shastri, two champions of Veda-Vijñāna-bhāsya tradition of the modern age.

NEW CENTRES FOR VEDIC STUDIES

During the period of last two and half years two new important centres for Vedic studies have been established, one in Calcutta and the other in Jodhpur. Considering the fact that there is not a single centre of Vedic research in eastern part of India and the consequent difficulties experienced by the scholars in the subject, the Rabindra Bharati University, Calcutta established a 'School of Vedic Studies' with the approval and financial assistance of the UGC and the Government of West Bengal. The School started functioning w. e. f. July 10, 1990 in the Deptt. of Sanskrit with Prof. Samiran Chandra Chakrabarti as its Director, and a staff of two Readers and 4 Project Assistants. Now the School has

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a newly constructed separate building for its working. The School has undertaken a project of compiling Cultural Index of Vedic literature. Prof. Chakrabarti is also preparing an Index of Vedic Proper names.'

On Feb. 11-13, 1990 a Seminar on 'Vaidika Bhāṣā- Tradition of MM. Madhusudan Ojha' was organised by the Rajasthan Pracya Vidya Pratishtana and the Deptt. of Sanskrit, University of Jodhpur. During the Seminar it was felt that Pt. Madhusudan Ojha's approach to the Vedas which was on scientific line should be high-lighted, and for that a special cell for the study of Veda-Vijñāna of Pt. Madhusudan Ojha be instituted. As a result, with the efforts of Shri K. C. Kulish and the financial assistance of the Rajasthan Govt. the University of Jodhpur instituted 'Pandit Madhusudan Ojha Special Research Cell' in the beginning of 1992. This cell aims at publishing the works of Pt. Ojha with Translations in Hindi and English and conducting research on Veda-Vijñāna on the lines of Pt. Ojhaji.

SANSKRIT AKADEMIES

Many States have instituted Sanskrit Akademies with a view to promoting Sanskrit learning in their respective areas. Some of these Akademies, besides providing publication grants and honorarium to Vedic scholars, have themselves undertaken some projects. In this regard I would like to make special mention of the Uttar Pradesh Sanskrit Akademy, Lucknow, which has undertaken a big project of compiling and publishing an exhaustive history of Sanskrit literature in 18 volumes under the Chief-editorship of Padmabhusana Acarya Baldev Upadhyaya. The first two volumes are devoted to the history of Vedic literature with Prof. B. B. Chaubey and Dr. Om Prakash Pandey as editors of the first and second volume respectively. I am happy to announce that the first volume is now complete and it is going to be given to the press soon.

The Sahitya Akademy, New Delhi, has launched a project, namely, 'Ancient Indian Literature' and has set up a unit for this purpose in Mysore. Under this project there is a 'Vedic Language Section' with Dr. C. G. Kashikar as 'Language Editor' and many Vedic scholars as 'Honorary Language Consultants'. The compilation work of the selected representative passages from almost all Vedic texts has been finished. Late Prof. H. B. Malladevaus was the General Editor of the project but after his sad demise on 15.1.1992 Vidvan H. V. has been nominated as the General Editor of the Project.

RASHTRIYA VEDA VIDYA PRATISHTHAN

The Pratishthan was established in January 1987 by the Ministry of

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Human Resource Development, Govt. of India, with the main objects of preservation of oral Vedic tradition, research into the content of the Vedic lore and exploration of the relevance of the Vedic knowledge to the modern scientific, technological and cultural developments. It also aims at serving as a centre for information on Veda Pandits, institutions and Vedic literature. For the preservation of Vedic oral tradition, it has undertaken a project of tape-recording and filming of the Vedic recitation of eminent Vedapāthīs in the country. As per our information, the Pratishthan has a total number of 761 taped recordings in its library. Further recordings are going on. It has also prepared a list of 1750 Vedapāthis and about 100 Agnihotṛrins. To conduct research in Vedic knowledge the Pratishthan has formulated a scheme of giving fellowships, organising a series of workshops and Seminars and a scheme of publications. Under publication programme the Pratishthan has brought out the following books

1. Jyotiṣām Jyotih (Sanskrit)
2. The Veda and Indian culture
3. Issues in Vedic Mathematics
4. Mādhyandinakramapāṭha.
5. Issues in Vedic Astronomy.
6. Bhojadeva's Vedic Grammar.

The Pratishthan has recently undertaken a project of compiling a Dictionary of Vedic Terminology related to (1) Concept words, (2) Yajña and rituals, (3) Vedic literature (4) Vedāṅgas with Prof. Vidyaniwas Mishra and Prof. B. B. Chaubey, as the members of the Editorial Board.

VEDIC CONFERENCES, SEMINARS AND LECTURES

After the last Session, many Vedic Conferences and Seminars were organised by various organisations, institutions and Departments of the Universities. The Rashtriya Veda Vidya Pratishthan organised four regional Vedic Conferences at Simla (H. P.), Hyderabad (A.P.), Manpuri (U.P.) and Puri (Orissa) and a three-day All India Veda Sammelan at Delhi in Feb. 1991. A conference-cum-workshop on Vedic Mathematics was also held by the Pratishthan in collaboration with Abhinava Vidya Bharati trust at Bangalore. The general view of the participants was that there was need for further research in the application of Vedic Mathematics at higher levels. During this conference Dr. Bhanumurthy provided proofs and logical basis to the 16 Sūtras of Vedic Mathematics by Shankarachary ji. During the year 1992 the Pratishthana organised regional Vedic conference at Ambala, Nagpur, Trichur, Varanasi, Imphal, Jammu and Indore. The

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Veda-Vedanga Gurukul Mahavidyalaya, Madras, organised a three-day National Veda-Vedanta conference at Muktyal on October 23-25, 1991. The proprietors of the Maladi Project Management Centre, Private Ltd., Madras, who organised the said conference were so enthusiastic about the propagation of the Vedas on traditional system that they had offered to meet a good sum of Rs. 28 crores to establish a Veda-Vedanta Gurukul Vishvavidyalaya at the Bharadwaj Hills on the bank of Krishna river at the distance of 3 kms. from Madipadu village in the Krishna Distt. (A.P.). What happened to the proposal, I could not get any information in this regard. If the plan is materialised, that would, of course, be a landmark in the history of Veda-Adhyayana on traditional line with all modern amenities and facilities.

The Tirumal Tirupati Devasthanams organised a six-day National conference on Vedas and Śastras on Jan. 29–Feb. 3, 1992. It was, of course, a big congregation of traditional as well as modern Vedic scholars. Besides recitations of different Śākhās of the Vedas, many research papers were presented by eminent Vedic scholars. In four Vedic Sessions four key-note addresses were delivered by Dr. C. G. Kashikar, Poona, Agnihotram Ramanuja Tatachariar (Madras), Prof. B. B. Chaubey (Hoshiarpur) and Perumal Suryanarayana Sastri (Rajahmundry). The Bharata Sanskrit Parished organisad a six-day Vedic conference and Seminar at Prayaga on Feb. 11-16, 1992. That conference was attended by about 600 traditional Vedic Pandits from all over the country.

Besides these conferences many seminars on Vedas were organised by various Institutions and departments of the Universities. The Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies, Panjab University, Hoshiarpur, organised a two-day zonal seminar on 'Contribution of Yāska to Vedic Interpretation' on March 15-16, 1990. The Rashtriya Vedavidya Pratishthan, in collaboration with the Sahitya Akademi organised a four-day National Seminar on 'Veda and Jyotish' on Dec. 21-24, 1990 in Delhi. The Institute of Sanskrit and Indological Studies, Kurukshetra University, Kurukshetra, organised a three-day National Seminar on Indology on Dec. 27-29, 1990. This seminar was mainly devoted to the Aryan problem. The Ramakrishna Mission Institute, Calcutta, organised a two-day National Seminar on 'Future of Indological Researches in India' on Jan 4-5, 1991. The School of Vedic studies, Rabindra Bharati University organised a two-day seminar on 'Relevance and Direction of Vedic studies in Modern India' on April 29-30, 1991. The speakers explored the scope of Vedic studies in various aspects from different viewpoints and suggested that a thoroughly historical and scientific attitude must be adopted for the benefit of studies in

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history of human civilization and different disciplines of learning, viz. cultural anthropology, folk-culture, comparative mythology, stylistics etc. The Department of Sanskrit, University of Bombay, organised a three-day National Seminar on comparative Mythology on Jan. 17-19, 1991. The Department of Sanskrit, Jodhpur University in collaboration with the Rajasthan Pracya Vidya Pratishthan organised a three-day National Seminar on 'Pt. Madhusudan Ojha and Veda-Vijñāna' on Jan. 25-27, 1991. This was a very important seminar as the scholars presented papers on almost each work of Pt. Ojha. Taking inspiration from that seminar a band of young scholars came out to study Veda on Pt. Ojha's line. A fifteen-day workshop was organised in Jaipur on June 1-15, 1991 under the sponsorship of the Rajasthan Patrika with a view to aquainting the young scholars with the methodology of Pt. Ojha's Vedic interpretation.

Moreover, the Rajasthan Patrika has a permanent bi-weekly column to publish articles related to the Veda–Vijñāna written by various scholars.

The Anantacharya Indological Research Institute, Bombay, organised a two-day National seminar on 'Rituals and their Relevance in modern times' on Dec. 28-29, 1991. The Department of Computer Science, Gurukul Kangari Vishvavidyalaya, Hardwar, showed great interest in searching for new methodology for studying the Vedic Texts by organising a seminar on 'Computer applications in Nirukta' on Feb. 12-13, 1992. This seminar was attended by both Vedic scholars and computer-scientists including Prof. Bhavasar of National Computer Centre, Poona. The Rajasthan Skt. Akademy organised a three-day National Seminar on the 'Veḍabhāṣyakāras' at Shri Nathadwara (Udaipur) on Feb. 29-March 1-2, 1992. The Veda Samsthan, Rajauri Garden, in collaboration with the Delhi Sanskrit Akademy organised seminars on the Seer Dirghtamas in March, 1992 and on Dyāvāpṛthvī in April, 1993. The Department of Sanskrit, University of Delhi, organised a two-day seminar on 'Science in the Vedas' on April 9-10, 1992. It is worth mentioning that the papers presented in that seminar have been published in a book-form under the nomenclature *Vaidika-Vidyāyen* by the Nag Publishers, Delhi. The papers read in a seminar on Maruts organised by the Veda Samsthan, Rajauri Garden, have been published by the Parimal Publications, New Delhi, in 1993 under the editorship of Dr. Urmil Rustogi. A book entitled 'Atharvavedīya Pṛthivīsūkta' containing papers contributed by different scholars in a seminar and edited by Dr. Sudesh Narang has also been published from Delhi. The Department of Sanskrit, University of Delhi, organised a seminar on the 'Vedic System of Education and contemporary needs' on March 29-31, 1993 under the sponsorship of the Rashtriya Veda Vidya Pratishthan.

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Besides these conferences and seminars some Universities and Vedic centres organised extension lectures of eminent Vedic scholars on the themes of Veda. The Department of Sanskrit, Univ. of Bombay under the Wilson Philological Lectureship Endowment organised as course of following three lectures of Prof. B. B. Chaubey on Feb. 18-20, 1991.

(i) Vedic Language: Nature and Scope.

(ii) Linguistic variations with special reference to the Vedic Śākhās.

(iii) Vedic language and Accent.

The School of Vedic studies, Rabindra Bharati University, Calcutta on the eve of the Birth Centenary of Prof. S. K. Chatterjee organised a series of following lectures on March 25, 28 and April 12, 1991.

1. Satya Ranjan Banerjee: Approach to Grammar and Linguistics. Linguistics and Vedic Studies: An analysis of tenses in the RV.

2. K.S. Das: Use of Genitive case in Indo-Aryan.

3. V. N. Jha: Vedic Padapatha.

The Asiatic Society of Bombay organised Mm. P. V. Kane Memorial lecture (1991) delivered by Prof. S. C. Chakravarti on 'Works of Āśvalāyana School'.

The Bhandarkar Oriental Research Institute organised a course of three lectures on the 'Pariśiṣṭa Sūtras of Kātyāyana' delivered by Dr. C. G. Kashikar on Jan. 18-20, 1993.

The Vishveshvaranand Vishva Bandhu Institute of Skt. & Indological Studies, Panjab University, Hoshiarpur, in collaboration with the Skt. Deptt. every year organises a course of three lectures on Vedic themes in commemoration of Acharya Vishva Bandhu. During this period following lectures were delivered:

Dr. H. G. Ranade (Deccan College, Poona) Jan. 24-25, 1991.
Concept of Vedic Sacerifices.

Dr. Satyavrat (Delhi)
Vedic Grammar

Prof. Venkatachalam (Varanasi) March 15-16, 1993

(i) Concept of Vyāhṛtis.

(ii) Brahmavarcas.

Friends, many more conferences, seminars and lectures might have been organised by various Institutions which I could not mention due to lack of my informaton. I may be pardoned for this. One thing which I would like to say is this that these conferences, seminars and extension lectures have created an atmosphere of appreciation of the Vedas throughout the country from all corners. They provided a sort of training to the young scholars. Moreover, these are the best means for making known the fruit of Vedic researches to the common people also and

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preparing grounds for further serious study.

Now we come to the specific works done during the period. The problem of the original home of the Aryans and their relation with the Dāsas have been the most controversial feature of the Vedic history and civilization. This problem was almost suspended without reaching any definite conclusion which could be acceptable to all. Prof. Dandekar has reiterated about the old migration theory. He holds that the Proto-Aryans-the common ancestors of the Vedic and Iranian Aryans-lived in the region round about Balkh and developed a religion based on definite realization of the cosmic moral order established by the 'binder' god Varuna and his two alter-egos Mitra and Aryaman. In the second period Vedic Aryans are seen on migration and onward march towards Sapta-sindhu, the land of seven rivers. At this stage, says Prof. Dandekar, the Vedic Aryans were mainly required to encounter verious forms of opposition and obstruction—*Vṛtrāni*— both natural and human. They therefore sought for a new kind of religion- a religion with a war-god to inspire and bless them. Thus, a *Vṛtrahā* Indra came to be born in Rgvedic pantheon. In the description of Indra as a war-god Dandekar sees a mythologization of a human hero, an elevation of the human hero to god-head, a transformation of history into mythology. It is a period of war–like adventures of the Vedic Aryans and their subsequent conquests and colonization under the victorious leadership of Indra (ABORI, Vol. LXX, 190)

In a paper entitled "What does 'Noseless' (anās) mean in Ṛgveda" (ABORI, Vol. LXX, 1989 (1990) Poona) Stephan Hillyr Levitt has discussed the identification of the Dāsas or Dasyus with aborigins, the enemies of the Aryans. Malati J. Shendge has devoted an independent study to the problem of co-relation between the Ṛgveda and the Harappan culture. She has established her thesis that Indra, the leader of the Aryans, was instrumental in creating the floods as a part of the strategy to defeat the Asuras who had set up a large settlement on the banks of the Indus. She has fixed the Chronology of Aryan advent around 2000-1900 B. C. or a few years later (ABORI, Vol. LXXI, 1990 (1991), pp. 219-262.)

Recently Shri B. S. Dahia an I. R. S., has published a book entitled 'Aryan Tribes and the Ṛgveda: A Search for Identity' (Dahinam Publishers, Sonepat, 1991) in which he has tried to co-relate the people who spoke and still speak the group of Indo-Aryan languages. Taking the clan-names as a starting point he has made an attempt to establish that the tribes recorded in the history of Asia and Europe have left their descendants bearing the original names and that the Ṛgveda throws important light on these tribes, their social, religious and political behaviour. It is his

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presumption that these tribes were called Jāts. Wherever the word *Jāta* has occurred it refers to the Jāts. Mr. Dahia has recorded 611 names of the Jāt-tribes still existing in India. All these tribes are said to have been mentioned in the Ṛgveda. Dr. Damodar Jha in his paper entitled 'Kurukṣetra in Vedic Literature' (VIJ, Vol. XXV, 1991, pp. 99-102) has identified Kurukṣetra with the Ṛgvedic Śaryaṇāvat. He also sees the origin of modern Haryana in the old word Śaryaṇāvat.

In many seminars recently held throughout the country on the Aryan problems organised by Bharatiya Itihasa Sankalana Samiti under the auspices of Baba Saheb Apte Smarak Samiti, the Aryan migration theory has emphatically been rejected and it has been firmly established that the Sapta-sindhu Pradesh was the original cradle of Aryan culture and from there it expanded elsewhere. In a paper entitled 'Does the word Arya in the Ṛgveda connote a Race' I have discussed this problem in detail and have established that the Vedic Aryans were the orignial residents of the Sapta-sindhu Pradesh (ABORI, Vol. LXXII, 1993).

In recent years the Ṛgveda has been studied from different angles. In a paper entitled 'Literary tendencies of the early Mantra Period (VIJ, Vol. XXV, 1991, pp. 1-12) I have myself discussed various literary tendencies of the Mantra literature of the early Vedic Period. It is generally held that the Ṛgveda hymns are the oldest literary compositions of the Vedic Period. But this is not the case. The embelished poetry of the Ṛgveda is as a matter of fact the result of continuous long tradition in the art of poetic composition. Reference to Nivid-mantras in the hymns of the RV. has a clear indication that a group of 11 sets of mantras which are collected in the Nivid Adhyāya as an appendix to the ṚV, are the earliest compositions prior to the composition of the ṚK, Yajus and Sāman mantras. This presumption is further supported by a tendency seen very common at the time of Ṛgvedic mantra composition, namley, replacing the old *nivid* compositions by new ones which appeared more beautiful and refined. The Ṛṣi-kavi of the ṚK period took the phrases of the nivid matras and fashioned them in form of metrical composition. In the ṚV there are hundreds of verses which are composed on the basis of the contents and themes of the *nivid* mantras incorporating the same phrases. Not only the ṚgVedic poets used Nivid phrases in their composition, but the composers of the Yajus-mantras, too, used them. For example the phrases: दोग्ध्रीं धेनुम्। वोळ्हारमनड्वाहम्। आशुं सप्तिम्। जिष्णू रथेष्ठाम्। पुरन्ध्रिं जोषाम्॥ समेयं युवानम् of the Sāvitrī-nivid have been made base for the composition of the following Yajus mantra:

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो

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जायताम्' (MYV XII. 22)

Dr. Krishna Murari Sharma has discussed the personality and contribution of Kṛṣṇa Āṅgirasa to Vedic hymnology. On the basis of philosophy presented by the seer in hymns (RV. VIII 85-87); X. 42-44; AV XX 17; 89, 94) Dr. Sharma finds in Kṛṣṇa Āṅirasa a prototype of the preacher of Gītā. (Kṛṣṇa Āṅgirasa's contirbution to Vedic hymnology, VIJ. Vol. XXV (1991) pp. 30-37). Dr. S. A. Dange has discussed the images and evolution of Yūpa on the basis of Ṛgvedic passages. He has expressed his view that Vedic Yūpa was not only the banner of the sacrifice but also a symbol of the cosmic tree and a divine zoo-morph (The Yūpa: Images and Evolution' (VIJ, Vol. XXV, 1991, pp. 12-19)

In the field of Vedic studies some important hymns have been studied by scholars. Shri A.S. Ramnathan has studied the Nāsadīya Sūkta (RV X-129) on the lines indicated by Pt. Madhusudan Ojha in latter's work 'Daśavāda-rahasya' (VIJ, Vol. XXVI, 1992). Smt. Shruti S. Pradhana has studied the Yama-Yamī Sūkta (RV. X.10) in a new perspective. She has reached the conclusion that the story of Yama-Yamī is based on incest taboo present in Indo-Iranian or Ṛgvedic period (ABORI, Vol. LXXI, 1991, pp. 109-138). Dr. R. L. Nanawati has studied the deities and metres of the Atharvavedīya Āprī Sūkta (VIJ, Vol. XXV, 1991. pp. 46-49)

In recent years some work pertaining to Vedic mythology has also been done. Prof. Dandekar continued advocating and developing his old thesis about the evolutionary mythology by supplying some fresh evidences. In a well known mantra, viz,

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः॥

he presumes reflection of the three main and consecutive phases of the evolutionary mythology of the Ṛgveda—in the first two quarters the first phase of the definite realization of the cosmic (moral) order established by the 'binder' god Varuṇa and his two alter-egos Mitra and Aryaman; in the third quarter the phase of the mythologization of history represented by Indra and of the purposeful conception of his counterpart Bṛhaspati; and in the fourth quarter the phase of the hierarchisation of popular religious cults as symbolized by Viṣṇu. Prof. Dandekar derives the word Varuṇa from vṛ to bind' not from v̱ṛ to encompass or cover, as taken earlier by most of the scholars. Accordingly Varuṇa is a binder god who controls and regulates all the happenings in the universe—cosmic as well as human— by binding down their operators. The mythological concept of Mitra and Aryaman, according to Dandekar, represents a

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sort of an extension of the Varuṇa concept. He calls them as alter-egos of Varuṇa. Varuṇa represents the personification of ethical moral obstructions in relation to the cosmic phenomena whereas Mitra in relation to the affairs of men and Aryaman that to the relationship of Vedic people to the strangers mostly in amicable manner. Dandekar takes Bṛhaspati as a deliberate artificial mythological creation owing his origin to the tendencies which were inevitably engendered by the Indra-dominated mythology. Viṣṇu, according to him, was originally a god of Virility and fertility. In conception of dual divinity like Indra-Varuṇa, Indrā-Bṛhaspati, and Indra-Viṣṇu Dandekar presumes avoidance of an impending schism by the evolutionary Vedic mythology (Reflections of Vedic mythology, ABORI, Poona Vol. LXX, 1990, pp. 1-11)

Dr. Uma Chakravarty has contributed a paper on 'The Aśvins: An incarnation of the universal twinship motif' (ABORI, Poona, Vol. LXX, 1990). In that paper she has propounded that belief in divine twins has been a universal phenomenon of mythology. In another paper she has attempted to explore the story of the Ṛbhus mainly based on the Ṛgvedic texts (ABORI, Poona, Vol. LXXI, 1991, pp. 139-53)

Prof. B. N. Hazarika has contributed a paper on Rudra and Śiva: their Vedic concept (VIJ, Vol. XXVI, 1992, pp. 14-28). Khalid Bin Yusuf Khan has studied Indra-Vṛtra myth on the line of Jungian psychology identifying Indra with consciousness and Vṛtra with unconsciousness. According to him Vṛtra is nothing but the shadow side of Indra's personality. Wherever this shadowy Vṛtra-archetype becomes active Indra is thrown into dense darkness. But when he finds opportunity he succeeds again (VIJ, Vol. XXV, 1991, pp. 20-29). P. V. Pathak has contributed a paper on 'The Nature of the deity TRIO : Apām Napāt, Ahirbudhnya and Aja Ekapād, (J. I. D. Vol. IV. No. 3, 199 pp. 39-52)

In recent years some important papers have been published in the field of linguistic study of the Vedas. T. V. Elizarenkova has contributed a paper 'About traces of a Prakrt Dialectical basis in the language of the Ṛgeda (published in 'Dialectes Dans les Literaturs Indo-Aryennes, Institut de Civilisation Indienne, 1989, pp. 1-16). Eric Pirart in his paper entitled 'Avestique et Dialectologic Ṛgvedique' (Publ. in Dialectes Dans les Literaturs Indo-Aryennes, pp. 19-33) has tried to establish that the language of the first layer (s) of the Ṛgveda Saṁhitā was closely akin to that of the Gāthās on the basis of the enclitic pronoun *tu* and interrogative adverb *kad* 'when' which during the intermediate phase were replaced by *tvam* and *kada* respectively. Georges Jean Pinault in his paper entitled 'Reflets Dialecta en Vedique Ancien' (Pub. in Dialectes Dans les Literaturs Indo-Aryennes, pp. 35-94) sees in the language of the Vedic-hymns

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two types of linguistic tendency viz., the norm of a hieratic poetry and the rhetorical play with the varieties of the living speech represented by developments of *r* in *ur* and *ar*. Prof. M. Witzel in a long paper has tried to trace out the existence of regional dialects as found in the Vedic texts. On the basis of those dialectical variations he has also tried to ascertain the geographical areas of some Vedic schools (Tracing the Vedic Dialects pub. in Dialectes Das les Literaturs, Indo-Aryennes, pp. 97-264). This paper of Witzel has given a new dimension to the linguistic study of the Vedic texts of different Śākhās in the light of regional variations in the dialects prevalent at the time of the composition of the Vedic texts. Bhagyashri Bhagavat has discussed the verbal form *vīhi* in the Maitrāyaṇi Saṁhitā taking into consideration the accentual peculiarity of the word (VIJ, Vol. XXV, 1991, pp. 42-45). H.C. Sil has studied the Perfect verb-form in the prose portion of the TS (JAS vol. XXXII Nos. 3-4, 1990 Calcutta). Manjul Mayank has published the Ṛgvedic Homonyms (JOI Baroda Vol. XXXIX Nos. 3-4 1990)

A new edition of the Sarvaśikṣāsaṁgraha' has been edited and published by Pt. Ramprasad Tripathi (published from Varanaseya Sanskrit University, Varanasi). Dr. V. N. Jha has recently published a very important work viz 'A linguistic Analysis of the Ṛgveda Padapāṭha' as Part I of the Pre-Paninian Grammatical Tradition (Published from Shri Satguru Publications, Delhi, 1991).

Etymological study has been one of the important aspects of Vedic studies. Recently Dr. Nargis Verma has published a book 'Etymologies of the ŚB' (Pub. from Nag Publishers, Delhi, 1991). She has also contributed a paper entitled 'Etymology related to the Flora and Fauna in the ŚB (VIJ, Vol. XXVI, 1992, pp. 43-55). Dr. H. C. Patyal has published a paper 'some folk-etymologies in the Nirukta' (VIJ, Vol. XXVI, 1992, pp. 72-78). In his opinion there are a number of popular, unscientifc, obscure, primitive and erroneous etymologies in the Nirukta; hence, for a proper understanding of the science of etymology one should not be misled by such etymologies of Yāska. Dr. Sukumar Chattopadhyaya has studied some onomatopoeic words in the Nirukta as the source of the Bow-bow theory. He believes that the origin of some verbal roots also can be traced to the imitative processes. Nitukta is a source of later developed Bow-bow theory (VIJ, Vol. XXV) In my paper 'Vedārtha Kī Nairuktika Prakriyā' published in 'Sanskrit Sangita Vaijayantī- Kamalish Kumari Kulashreshtha Felicitation Volume' (ed. by Sushma Kulashreshtha, Eastern Book Linkers, Delhi (1992) I have dealt with the science of etymology in the different stages of Vedic literature.

Some works on Vedic commentators and the peculiarities of their

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commentaries have also come to light during this period.

In the field of Sāmavedic studies the man makes mention of the Sāmabhāṣya (Pūrvārcika) in Sanskrit and Hindi of Dr. Ramnath Vedalankar, published from Samarpana Shodh Samsthan, Sahidabad in 1991. The Uttarārcika is still in printing process. This commentary follows Dayanand's method of interpretation. Another work in this field is 'Sāmavedīya Brāhmaṇo Ka Parishīlan' by Dr. Omprakash Pandey published from Lucknow in 1991. Dr. Grehard Ehlers has made the study of the tales from the Jaimimīya Brāhmṇa (VIJ, Vol. XXV (1991) pp. 64-73).

In the field of Vedic Philosophy a very unique work viz 'Philosophy of Dīrghatamas' by Dr. S. P. Singh published from Shri Publishing House, Delhi, has come to light. In this book he has studied the well-known Asyavāmīya Sūkta (RV.I. 164) very thoroughly and come to the conclusion that this hymn is a key to the understanding of the RV Saṁhitā. I think this is a pioneer work concentrating to present the entire philosophical ideas of an individual seer in a very systematic manner. On the same line he is working on the vision of Viśvāmitra also. Dr. Jayadeva Vedalankar has brought out a book 'Vaidika Darśana' published from Bharatiya Vidya Prakashan Delhi. Ashok Sharma in a paper has discussed the 'Vedic system of knowledge (Journal of International Dayanand Peetha, Vol. IV No. 3, 1991, pp. 53-54), Dr. B.R. Shastri has discussed the Vedic Eschatology' (JID, Vol IV, 110, 3, 1991, pp. 89-92). We may make mention of a book 'Mathematics as known to the Vedic Saṁhitās' by Dr. M. D. Pandit of C. A. S. S. Pune.

Recently Franz Steiner Verlag has published all papers of Prof Caland in Kleine Schriften Series from Stuttgart (Germany) in 1990. This effort to make available all papers of a particular scholar in one book-form is very commendable. Prof. Gonda's papers are also under the plan to be published. Indian publishers may take impetus from this and publish all papers of a particular Vedic scholar.

Dr. Indrani Datta in her paper 'Aspectual Gleanings in Sāyaṇa's commentary on the RV. (VIJ. Vol. XXVI, 1992, pp. 12-18) has dealt with 'Aspect', a newly coined word meaning 'manner of action'. When an action is used, it normally indicates two things at a time: one is the tense and the other is the 'aspect'. Prativa Manjari Rath has made an attempt to analyse the epithets of Rudra such as Nīlagrīva, Nīlalohita, Paśupati etc. on the basis of a completely different exposition of Śatarudrīya of Taittirīya Saṁhitā written by Viṣṇusūri, a learned Pandit of Miraja who flourished in 1918 A. D. (VIJ, Vol. XXV, pp. 38-41). Viṣṇusūri has written a commentary on the *Namaka* and *Camaka* Anuvākas of the Taittirīya Saṁhitā, published from Anandashram Sansktit Series, Poona,

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in 1958. Dr. Sulok Sundar Mohanti has discussed some of the peculiarities of the commentary of the Āśvalāyana Gṛhyasūtra by Nārāyaṇa. (VIJ, Vol. XXVI, 1992, pp. 99-102)

Friends, these are some of the works which have been done in the last few years. These along with previous works, however, cannot be said to be complete in any way. Seeing the duplication of the topics of research for Ph. D. degree some may presume that nothing is left in the field of Vedic studies : Almost all branches have been fully studied by the Vedic scholars. But this presumption is a misapprehension. No doubt Vedists of past have done a lot, but much work still remains to be done. Out of 21 Śākhās of rhe ṚV., one thousand Śākhās of the SV, 101 Śākhās of the Yajurveda and 9 Śākhās of the AV we have only one Śākala Saṁhitā of the ṚV, three Samhitas (Kauthuma, Rāṇāyanīya and Jaiminīya) of the SV, 6 Saṁhitās (Mādhyandina, Kāṇva; Taittirītya, Maitrāyanī, Kāṭhaka and Kapiṣṭhala, Kaṭha (incomplete) of the YV and only one Śaunaka Saṁhitā of the AV with us. The Kapiṣṭhala–Kaṭha Saṁhitā of the Kṛṣṇa YV and Paippalāda Saṁhitā of the AV have been published in an incomplete form. Their complete editions are still a desideratum. We also come across references to the existence of several other Śākhā Saṁhitās and many of them are still preserved in Manuscripts. We have a complete MS. of the Āśvalāyana Saṁhitā. Its peculiarities in comparison to the Śākala Saṁhitā, in respect of the number, sequence, omission, addition and variant readings have been discussed by me in detail in the History of Vedic Literature Vol. I which is yet to be published by the Uttar Pradesh Sanskrit Akademy. The critical edition of the Āśvalāyana Saṁhitā has been undertaken by our Institute. Dr. Durgamohan Bhattacharya has discovered new Mss. of the Paippalda Saṁhitā. He could publish upto 4th Kāṇḍa only (Published from the Sanskrit College, Calcutta). Now fortunately Dr. Dipaka Bhattacharya has completed the editing work of the remaining portion and the same is to be published from the Asiatic Society, Calcutta. While editing the Vādhūla Śrautasūtra I found that there are lot of differences in the mantras of the Vādhūlas from the Taittirīyas. On the basis of this it may be presumed that the Vādhūlas, too, had their own Saṁhitā, which needs to be searched out.

In the field of Brāhmaṇas and Kalpasūtras many texts with their commentaries are yet to be edited. A complete critical edition of the Kāṅvīya Śatapatha Brāhmaṅa is still a desideratum. It had come to my notice that Dr. Svaminathan was preparing a critical edition of the said Brāhmaṇa but the same has not come out so far. Dr. K. P. Jog was working on the critical edition of the Kauṣītaki Brāhmaṇa but it could

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not come to completion. These works require to be completed. The Vādhūla Anvākhyāna Brāhmaṇa is a unique workof its class. It was thought that it formed a part of the Vādhūla Śrauta-sūtra. But my study of this text led me form the opinion that it was not a part of the Śrautasūtra. It is rather a work of Anubrāhmaṇa class. I have prepared a critical edition of this text and it is hoped that the same will come out soon.

There are many Vedic texts which have not been commented upon or translated in any language. There is a need to take up such works for translation by eminent Vedic Scholars. These translations would certainly make the path of researchers easy in doing general study of the texts. Recently Dr. Ganga Sagar Rai has translated the Śāṅkhāyana Brāhmaṇa in Hindi and the same has been published from Varanasi. Dr. Navathe had started translating the Kāṭhaka Saṁhitā but the same could not reach completion. Dr. Virendra Kumar Mishra (Simla) has translated the Kapiṣṭhala Kaṭha Samhitā which requires to be published.

The Vedas seem to have significanfly influenced the social organisations of India throughout the ages. Besides the Gotra and Pravara names, a person had to mention or utter the name of his Śākhā at the time of performing any religious rite. The Sūtrakāras have prepared the lists of Gotras and Pravaras with utmost care. In the course of time the Gotra system underwent many changes. If a field work is undertaken to collect the information of Gotras and Pravaras—though in present day a tendency of leaving aside the Gotra and Pravara names is also working— it would certainly supply a veritable source of sociological studies. A survey of existing Vedic schools may help us in tracing the movements and expansions of the followers of the Vedic Śākhās in different regions of India in historical period. This is an interesting subject of study which needs to be pursued. Recently I happened to evaluate a Ph. D. thesis prepared under the supervision of Prof. S. C. Chakraborty, in which the candidate has made a very thorough survey of the existing different Vedic Śākhās in Assam on the basis of plates, Praśastipatras, Dānapātras and inscriptions, besides the literary evidences. Similar surveys of Vedic Śākhās State–or district-wise should be condcuted throughout the country. The Rashtriya Veda Vidya Pratishthan (now Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain) is fortunately working in this direction.

Like Gotras, Pravaras and Śākhās Vedic sacrificial remains are also of great importance to know cultural history of India. In the archaeological excavation made at Sanghol in the Ludhiana district of Panjab a big sacrificial site with many sacrificial pots, fire altars full of ashes, Camaspātras, Grahapātras, bones, necklaces, needles etc. have been

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discovered. Accoring to the archaeologists these finds, which are of the Kushan period, clearly show that the Aśvamedha sacrifice was performed by the kings at that time. These archaeological finds authenticate the literary evidences to prove the prevalence of Vedic Śrauta sacrifices upto that period of Indian History. Such archaeological excavations if made at other places of importance, may throw important light on the position of Vedic culture at that time.

The present condition of Vedic studies is not very happly. The future of collaborative research work is very dark. The well established Vedic institutions, too, are facing great problems in expediting their projects once undertaken by them. The reason of this is manifold. Persons without having developed an aptitude for research are sometimes made engaged in research projects. Those who have aptitude for research are sometimes not given due appreciation for their work. A research project is taken up by some one, but when he retires his successor does not take interest in that project either due to not having specialisation in that particular branch or having his own interest to undertake a new project. As a result, when a long–term project is not executed in a stipulated period it creates disappointment among the academic staff because they get no credit although associated with a project if it is not completed in their service period. They develop a feeling that this long–term project is not going to be completed, so they do not take interest in the execution of the project. Sometime the financial problem comes as a hindrance in the publications of project-work. Most of the Research Institutes have no press facility of their own. For the printing of Vedic texts special types and signs are required which are not available at all the Presses. So it is difficult to get a project work printed in time. Dr. B. R. Sharma has edited Sāmaveda with three commentaries of Mādhava, Bharatasvāmin and Ṣāyaṇa alongwith the Padapātha. But the same has not been published due to non-availability of such signs to be used in the Text.

Condition of research projects undertaken by Research Associates and Research Scientists under the U.G.C. Scheme is also very miserable. Most of these projects never come to completion. The researcher does not want to complete the project because he sees no certainty of employment after the completion of the project. No doubt the UGC is giving all facilities to these scholars, but it should also ensure the employment after completion of the project. Moreover, to assure the high quality of the research work they should be placed under the supervision of a competent professor of the field. The flood of research project benefit of research-orientation of the scholar should be controlled.

To-day it is also observed that a reputed scholar of his field generally

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does not get assistance from his students or younger collagues to expedite his project. If per chance in the meantime he passes away that project undertaken by him remains incomplete, because after him nobody takes up that project due to lack of proper training of that branch. Acharya Vishva Bandhu Ji worked a lot on proto-linguistitics, but after his death the project remained suspended. Dr. Durgamohan Bhattacharya was, of course, a fortunate father that after his death his son Dr. Dipak Bhattacharya continued the remaining task of critically editing the Paippalāda Saṁhitā of the AV left incomplete by his father. It is generally not in the destiny of a scholar to have a scholar-son of the same line. But he may be fortunate enough to have a pupil to continue his project work even after him. In the Vedic age it was obligatory that a son should follow his father's Vrata: 'अनुव्रतः पितुः पुत्रः'. But this is not true to-day. However, it is possible that a Professor-Guru may have a pupil of his line. So if we change the dictum 'अनुव्रतः पितुः पुत्रः' to 'अनुव्रतो गुरोः शिष्यः' that would be appropriate for the present day. This concept of 'अनुव्रतो गुरोः शिष्यः' should be developed if we really want to execute the various research projects in a proper way.

Vedāngas have been providing useful aid for the study of the Vedas in part. But to-day they cannot he regarded as sufficient aids. In the field of research we cannot move a step without consulting the Bibliographies, Dictionaries, Journals, Concordances, various Indices, etc. These are the most valuable aids for the research because they provide full and up-to-date informations about the works done in this field. So these aids should be regarded as new 'Vedāṅgas'. When a researcher starts his work he must be in the know of what has been done by others in that particular branch. If he does not take into consideration the previous works his research work is likely to be either duplication or even inferior to the previous ones. The purpose of research is to add something new to the existing knowledge. So, for a researcher it is imperative to take a note of all previous researches of that branch.

The condition of Sāmavedic studies in the universities is very pitiable. It is generally thought that the Sāmaveda is only the Ārcika Saṃhitā. But actually the Ārchika Saṁhitā is not the main Sāmaveda. Main Sāmaveda with which Lord Krishna equated himself is the Gānasaṁhitā. Except the traditional Sāmaveda Vidyalayas Sāmagāna is not taught anywhere in the Universities. What are the modes and techniques of Sāma–chanting is not studied at all. In the Brāhmaṇa and Śrauta literature there are lot of technical terms used for Sāma chanting. The words *Nidhana, Upadrava* etc. have lost their original meanings. Now *nidhana* means death, *Upadrava* means 'turbulence'. If a student of Veda is asked to

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give the meanings of these words he will certainly give a wrong answer. Therefore, it is an urgent need that the Sāmavedic studies should also be introduced at post-graduate level. In my key-note address to the National Conference of Vedas and Śāstras at Tirupatic Tirumal Devasthanyams, I have given a suggestion to introduce Sāmagānas alongwith the traditional recitation of different Śākhās just like musical gharāṅas in the music departments. Students of music would certainly understand better and do justice to the Sāma-chanting than the students of Samskrit departments. This would promote the living tradition of ancient Vedic chanting and at the same time provide ample ground for the researches in ancient music.

Friends, I am thankful to all for having given me a patient hearing. I conclude my address with the Vedic Prayer :

सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि ।

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अखिलभारतीयप्राच्यविद्यासम्मेलनम्
षट्त्रिंशत्तममधिवेशनम्
त्रिनवत्युत्तरैकोनविंशतिशततमेशवीयेऽब्दे मईमासस्य अष्टाविंश - त्रिंशत्तमदिनाङ्केषु
भाण्डारकरप्राच्यविद्यासंशोधनसंस्थाने पुण्यपत्तनस्थे आयोजितम्
A.I.O.C. 36TH SESSION B. O.R.I. PUNE
(28-30.5.1993)

साहित्यिकसंस्कृतानुभागस्य

अध्यक्षीयं भाषणम्

PRESIDENTIAL ADDRESS OF THE CLASSICAL SANSKRIT SECTION

भाषणकर्ता

डॉ. रमाकान्त शुक्ल

एम. ए. (हिन्दी-संस्कृतयोः), साहित्याचार्यः, पीएच.डी.

दिल्लीविश्वविद्यालयस्य राजधानी–कालेजे हिन्दी-विभागे रीडरः,

प्रधानसम्पादकः 'अर्वाचीनसंस्कृतम्' नई दिल्ली

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श्रीसरस्वत्यै नमः

अ. भा. प्राच्यविद्यासम्मेलनस्य षट्त्रिंशत्तमाधिवेशनस्य मुख्यातिथयः मान्याः आचार्य डेनियल एच. आर. इंगल्स महाभागाः, महाध्यक्षा डॉ. प्रभाकर नारायण कवठेकराः प्राच्यविद्यावदाता प्रो. रामचन्द्र नारायण दाण्डेकराः, नानादिग्देशागताः सारस्वततपःपूतान्तरात्मानो विद्वांसो विदुष्यः, प्रेयांसः शोधकर्तारश्च,

अखिलभारतीयप्राच्यविद्यासम्मेलनस्य षट्त्रिंशत्तमाधिवेशनस्य 'साहित्यिक (क्लासिकल) संस्कृता'नुभागस्य महनीयमध्यक्षपदं भवद्भिर्लम्भितोऽयं जनः सर्वप्रथमं पूर्वाध्यक्षेभ्यो नमोवाकं प्रशास्ते तदनु च सर्वेभ्योऽप्यत्र समागतेभ्यो विद्याव्रतिभ्यः स्वागतं व्याहरति।

अथानन्तरं विगतसार्धवर्षद्वयान्तराले साहित्यिकसंस्कृतमवलम्ब्य यदनुसन्धानं, समीक्षणं, सर्वेक्षणादिकं च जातम् यच्च नवीनरचनानां प्रणयनं जातं याश्च संस्कृतसाहित्यजगति स्मरणीया घटना जातास्तद्विषये सर्वेक्षणात्मकं किञ्चिन्निवेदयितुमीहते।

'क्लासिकल' पदस्य संस्कृतपर्यायार्थं मया 'साहित्यिक' पदं प्रयुज्यते। यद्यप्येतत्कृते पूर्वसूरिभिः 'श्रेण्य'–'अभिजाता'दिपदानि प्रयुज्यन्ते तथापि सहजावबोधार्थं मया 'क्लासिकल'– संस्कृतस्यार्थे साहित्यिक-संस्कृतमिति पदं प्रस्तूयते। साहित्यिकसंस्कृते हि रामायण-महाभारत-पुराण - नाटक-काव्यादीन्यन्तर्भवन्ति यत्र रचनाकर्तुः साधना कमपि लोकोत्तरमानन्दं निदधाति। अयमानन्दः 'रस' इति पदेन काव्यशास्त्रिभिः परिभाष्यते। अयमेव च काव्यस्य प्राणत्वेन स्वीक्रियते मनीषिभिः। रसदशांमाप्ता जना पुण्यवन्तो भवन्ति पुण्यवन्तः प्रमिण्वन्ति योगिवत् रससन्ततिम्।

अद्य त्रिनवत्युत्तरैकोनविंशतिशततमेशवीयेऽब्दे मईमासस्य अष्टाविंशतितारिकायां पुण्यनगरे यदिदमधिवेशनं प्रारभते तस्य महन्महत्त्वं विद्यते। पुण्यनगरं हि न केवलमैतिहासिकदृशा अपि तु सांस्कृतिकसाहित्यिकदृशापि नैजं वैशिष्ट्यं पुष्णाति। सह्याद्रि-सुषमामण्डितस्य भीमातरङ्गैर्ललितस्य पुण्यनगराञ्चलस्य क्रोडे स्थित्वा कियन्तो देशभक्ताः स्वातन्त्र्यवीराः, विद्वांसः, रचनाकाराश्च भारतभुवः सपर्यां चक्रुः कुर्वन्ति च इति नापोहितं प्रेक्षावताम् । छत्रपतिशिवाजि- लोकमान्य- बालगंगाधरतिलक-गोखले- सावरकर-प्रभृतीनां तपस्याभिरियं पुण्यभूमिः पुण्यदा राजते। सर्वश्रीरामकृष्णगोपालभाण्डारकर -अभ्यंकर- चित्रावशास्त्रि- दत्तोवामनपोतदार-परशुरामकृष्णगोडे- परशुरामलक्ष्मणवैद्य- रामचन्द्रनारायणदाण्डेकरप्रभृतीनां विश्वविश्रुतानां विदुषां कर्मभूमिरियं पुण्यभूमिः।

सङ्गीतकाराणां, नाट्यविशारदानां, फिल्मप्रशिक्षकाणां चेयं कर्मस्थली। अनया पुण्यनगर्या संस्कृतस्याध्यापने, संशोधने, कवने च रता विश्वश्रुता नैके सरस्वतीसुताः समुत्पादिताः। अत्र हि 'शारदा' प्रसीदति। अत्र हि शारदा-गौरव-ग्रन्थमालायां पं. वसन्त गाडगीलेन प्रसिद्धीकृताः शिवराज्योदयादयो नैके ग्रन्था विद्वत्समाजे चर्चाविषयीभूताः सन्ति। अत्रैव 'शतशतकोटिशरत्पर्यन्तं प्रवहताम् संस्कृतमन्दाकिनी'ति गानमाविर्भूतम् यदद्यत्वे सम्पूर्णेऽपि जगति संस्कृतसमारोहेषु संस्कृतप्रणयिभिः सानन्दं गीयते।

अत्र हि सम्पूर्ण-संसारस्य विद्वांसः समागत्य जटिलप्रश्नानामुत्तरं लभन्ते। अत्रैव 'अखिलभारतीयप्राच्यविद्यासम्मेलनस्य' जन्म जातम् यस्याद्यत्वे हीरकजयन्ती मान्यते। अ.भा. प्राच्यविद्यासम्मेलनस्य कार्यालयं स्वक्रोडे दधानं 'भाण्डारकरशोधसंस्थानं' को न जानाति? विद्यावीराणां, युद्धवीराणां, साहित्यसङ्गीतकलामर्मज्ञानां प्रियेयं पुण्यभूमिः। यदापर्यन्तं देशवासिनः समर्थगुरुरामदासं, शिववीरं, लोकमान्यबालगङ्गाधरतिलकं, येरवडावासिनं महात्मानं गान्धिनं च स्मरिष्यन्ति तदापर्यन्तमस्या भूमेश्चर्चा काव्येषु भविष्यत्येव॥ विदुषां साधनापीठत्वेनापीयं भूमिः संस्कृतसाहित्ये गीयत एव। १९७७ तमेशवीयेऽब्दे प्रकाशितायां 'चारुचरितचर्चायाम्' आचार्यरमेशचन्द्र शुक्लैस्सादरं नूयते इयं पुण्यभूमिरित्थम्प्रकारेण-

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सा पुण्यभूमिर्बहुवन्दनीया सभाजनीया ह्यभिनन्दनीया।
विद्योतते पण्डितवृन्दवन्द्यो दाण्डेकरो यत्र सुधीवरेण्यः॥

अस्यामेव पुण्यभूमौ वयं संस्कृतसाहित्यस्य विगतवर्षत्रयव्यापिन्याः प्रगतियात्रायाः सिंहावलोकनं कर्तुं समेता इति धन्या वयं सर्वे। अहं तु प्रसिद्धामिमामुक्तिं स्मरामि-

त्वामस्मि वच्मि विदुषां समवायोऽत्र तिष्ठति।
आत्मीयां मतिमास्थाय स्थितिमत्र विधेहि तत्॥इति

प्रेयांसो विद्वांसः,

संस्कृतसहित्यं हि अनन्तपारम्। तस्य साकल्येनाध्ययनमेकेन जनेन एकस्मिन् जन्मनि कर्तुं नैव पार्यते। विश्वस्य मङ्गलार्थं वेदवाणी संस्कृते एवाविर्भूता। निषादविद्धाण्डजदर्शनोत्था आदिकवेर्वाल्मीकेः करुणा 'मा निषादे'तिव्याजेनात्रैव प्रकटिता। देशस्य एकतामखण्डतां च संरक्षितुं मानवतां च पोषयितुं काले काले सहस्रशो हि काव्यनाटकादिरचनाः संस्कृतभाषायां विरचिता विरच्यन्ते च। काव्यं कर्तुं विचारयितुं च ये जानन्ति तेषामत्र महती परम्परा। अस्यामेव परम्परायां साम्प्रतिकाः संस्कृत-रचनाकाराः स्वयोगदानं कुर्वाणा देववाण्याः पुराणतारुण्यं प्रत्यग्रशोभां च सम्यक् ख्यापयन्तोऽस्मादृशां जनानां वन्दनीयतां यान्ति।

विगतत्रिषु वर्षेषु गुणपरिमाणदृष्ट्या पुष्कलं संस्कृतसाहित्यमस्मद्दृष्टिपथे समायातम्। तत्र नाटकानि, ध्वनिनाटकानि, महाकाव्यानि, खण्डकाव्यानि, पत्रकाव्यानि, गीतानि, मुक्तच्छन्दोरचनाः, कथा, उपन्यासाः, काव्यसङ्कलनानि, स्फुटरचना अन्याश्च तास्ता विधाः संस्कृतसाहित्यस्य कोशं समृद्धं कुर्वाणा अवलोक्यन्ते। अत्रान्तरे बह्व्यो रचनाः प्रकाशिताः, दूरदर्शनाकाशवाणीतः प्रसारिताः, गोष्ठीषु पठिताः, समीक्षागोष्ठीसु विचारिता किञ्च नैका प्रकाशनस्य प्रतीक्षां कुर्वाणास्तिष्ठन्ति। तासां विषयेऽत्र दिङ्मात्रचर्चामेव कर्तुमवसरो विद्यते। विस्तरेण तु तत्र शोधकर्तृभिरेव अध्ययनं करिष्यते।

प्रकाशिताः शोध-समीक्षाग्रन्थाः

संस्कृतसाहित्य-शोध-समीक्षापरा अनेके ग्रन्थाः प्रकाशिताः जाताः येषु डॉ. छोटेलाल त्रिपाठिनः 'नवमशताब्दीतो द्वादशशताब्दीपर्यन्तं विशिष्टसंस्कृतकाव्येषु सामाजिकव्यवस्थायाः परिशीलनम्', डॉ. नरेन्द्रनाथयादवस्य 'बीसवी शताब्दी के संस्कृत-प्रहसनों का अध्ययन', डॉ. कुमुद टण्डन-महाभागाया 'महात्मा गाँधी परक संस्कृत काव्य', श्री ज्ञानचन्द्रशास्त्रिणः 'ध्वनिविरोधिन आचार्याः', आचार्य कुवेरनाथ शुक्लस्य 'योगवासिष्ठ के राम', डॉ. के. सी. जैनस्य 'Kâlidâsa and his Times', डॉ. रमेशकुमारपाण्डेयस्य 'भरतमुनि' (साहित्यशास्त्र के आदि आचार्य), सुषमास्नातिकाया 'बृहत्त्रयी और लघुत्रयी पर वैदिक प्रभाव', डॉ. कु. एस. के. शर्ममहाभागायाः 'Haravijaya of Ratnâkara (A criticism)', डॉ. तपस्वीनन्दिनः 'हैमवाङ्मयविमर्शः', डॉ. आशा सर्वटे-महाभागायाः 'डॉ. वेङ्कटराघवन् के नाट्य और काव्य का अनुशीलन', प्रभाकर दीक्षितस्य 'वाल्मीकिरामायण में राजनीतिक विचार', रमाकान्तशुक्लस्य 'अर्वाचीनसंस्कृतसाहित्यपरिचयः (द्वितीयः खण्डः)', डॉ. कृष्णकुमारस्य 'मेघदूतानुशीलनम्', प्रो. सत्यव्रतशास्त्रिणः 'Kâlidâsa in Mordern Sanskrit Literature', डॉ. चन्द्रकान्तशुक्लस्य 'संस्कृत के दार्शनिक नाटकों का संविधानक तत्त्व', डॉ. कृष्णाशर्मा-महाभागायाः 'दृष्टान्तकलिकाशतकम् : एक समीक्षात्मक अनुशीलन', डॉ. सी. राजेन्द्रन्महाभागस्य 'A Study of Mahimabhaṭṭa's Vyaktiviveka', डॉ. लता सिंहल महाभागाया 'भारतीय संस्कृति में नारी', डॉ. निर्मल त्रिखायाः 'Faiths and Beliefs in the Kathâsaritsâgara',

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पं. रामनारायणमिश्रस्य 'श्रीमद्भागवत-गीतों का शास्त्रीय अनुशीलन', कु. बेला हाण्डाया: 'प्रोफेसर रसिक बिहारी जोशी द्वारा प्रणीत 'मोहभङ्गम्' महाकाव्य (एक परिशीलन), इत्यादयो ग्रन्थाः विपश्चितां शोध-समीक्षा-शेमुषीं द्योतयन्तो विलोक्यन्ते।

आलोच्यकाले नैकेषु विश्वविद्यालयेषु तत्तद्भाषामाध्यमेन संस्कृतसाहित्यमवलम्ब्य विविधदृशा रचिताः शोधप्रबन्धाः शोधोपाध्यर्थं स्वीकृताः जाताः संस्कृत-विश्वविद्यालयेषु संस्कृतमाध्यमेन शोधकार्यं कृतवतां विदुषां नास्ति संख्या न्यूना।

आचार्य पण्डित आद्याचरणझा-महाभागैः 'भारतीयवाङ्मयेषु रामकथावर्णनम्' इत्येतद्ग्रन्थ-मालाया द्वितीयखण्डं प्रणीतम् यत्र कम्बरामायणस्य संस्कृतगद्यमयं रूपान्तरणं कृतम् किञ्च रघुवंश-महावीरचरित-उत्तररामचरित - अनर्घराघव कुन्दमालानाटकेतिपञ्चकृतीनां संक्षिप्तसंस्कृतगद्यानुवादः समीक्षासहितः प्रस्तुतः। अस्य ग्रन्थस्य प्राग्वाचिकं तत्कालीनभारतोपराष्ट्रपतिना (अद्यत्वे च भारतस्य महामहिमराष्ट्रपतिना) डॉ. शंकरदयालशर्मणा लिखितम्। सरलसंस्कृतनिबद्धोऽयं ग्रन्थः एकत्रैव नैकेषां ग्रन्थानां सारं दधाति। तमिलभाषायाः कृतेः संस्कृतानुवादेन झामहाभागेन एकोऽरुन्तुदोऽभावः पूरितः।

डॉ. नगेन्द्र सम्पादिते 'भारतीय महाकाव्य', इति ग्रन्थे लेखचतुष्टयं रामायणं, महाभारतं, रघुवंशं नैषधीयचरितं चाधारीकृत्य प्रकाशितम्।

अप्रकाशिताः शोधप्रबन्धाः

राष्ट्रिय संस्कृत संस्थानस्य विविधेषु विद्यापीठेषु संस्कृत-भाषामाध्यमेन विद्यावाचस्पति (पीएच.डी.) शोधोपाधिं शतशः शोधार्थिनो लब्धवन्तः। द्विनवत्युत्तरैकोनविंशतिशततमेशवीयेऽब्दे जनवरीमासस्य द्वितीयस्यास्तारिकाया २.१.१९९२ अनन्तरं यैः शोधकर्तृभिः शोधोपाधिर्लब्धस्तेषां संक्षेपतोऽत्र चर्चां करोमि। सर्वश्रीवरप्रसादमूर्तिना 'रसिकरञ्जनीसंज्ञिकायाः कुवलयानन्दटीकायाः पाठसमीक्षात्मकं सम्पादनम्' इति, सुनीलकुमारशुक्लेन 'श्रीपाद- शास्त्रिहसूरकरकृतचारित्रिकग्रन्थानां विश्लेषणात्मकमध्ययनम्' इति, श्रीमत्या सुधारानीमहाभागया 'परिमलपद्मगुप्तविरचितस्य नवसाहसाङ्कचरितस्य सांस्कृतिकमध्ययनम्' इति, कु.सरितया 'संस्कृतरामकाव्येषु श्रीहनुमच्चरितस्य तुलनात्मकमध्ययनम्' इति, श्रीमत्या मालतीद्विवेदीमहाभागया 'हर्षरचितप्रियदर्शिकाया रत्नावल्या सह तुलनात्मकमध्ययनम्' इति, कु. आरती अग्रवाल-महाभागया 'विश्वनाथ-विद्यानाथविद्याधरीयकाव्यशास्त्रग्रन्थानां तुलनात्मकमध्ययनम्' इति, रामकुमारझामहाभागेन 'महाभारते राजनीतितत्त्वविमर्शः' इति, श्रीरथेन 'श्रीमद्भागवतस्य शैक्षणिकानुशीलनम्' इति, श्रीमत्या सी. शान्तया 'केरलीयकविभी रचितानां संस्कृतबालकाव्यानां समीक्षापूर्वकं वासुदेवविरचितस्य श्रीगोविन्दचरितस्य समालोचनात्मकं सम्पादनमध्ययनं च' इति, क्षेमराजबरोलामहाभागेन 'चतुर्भाण्यां परिहास-व्यङ्ग्यानां परिशीलनम्' इति, के. साम्बशिवमूर्तिना 'उदण्डकविविरचितस्य मल्लिका-मारुतप्रकरणस्य पाठसमीक्षात्मकमध्ययनम्' इति, पी. शङ्कराजेन वामनभट्टबाणकृत-वेमभूपालचरितस्य विमर्शनात्मकमध्ययनम्' इति, ई. पी. श्रीदेव्या 'केरलीयकुडियाट्टनाट्यकलायाः समालोचनात्मकमध्ययनम्' इति, श्रीमत्या एन. के. लालनमहाभागया 'अलङ्कारसर्वस्वचित्रमीमांसयोस्तुलनात्मकमध्ययनम्' इति, जितेन्द्रकुमार अग्रवालेन 'श्रीलक्ष्मण-माणिक्यदेवविरचितविख्यातविनयनाटकस्य सम्पादनं समीक्षणं चे'ति, कृष्णाकान्तपाण्डेयेन 'संस्कृतसाहित्ये भरतः' इति, कु. मञ्जुश्रीवास्तवया 'संस्कृतवाङ्मये नारदचरितस्य क्रमिकविकासः' इति, के. पी. केशवन्महाभागेन 'श्रीविश्वेश्वरपण्डितविरचितस्यालङ्कारकौस्तुभस्य समीक्षात्मकमध्ययनम्' इति, श्रीमत्या कामाक्षीशर्ममहाभागया 'कुवलयानन्दचित्रमीमांसयोस्तुलनात्मकमध्ययनम्' इति, विजयकुमार शर्मणा

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'काव्यप्रकाशविस्तारिकायाः समीक्षात्मकमध्ययनम्' इति, कु. रीता श्रीवास्तवमहाभागया 'भासकृतनाटकानां भाषावैज्ञानिकमध्ययनम्' इति, घूरनझामहाभागेन 'अलङ्काराणां विषये मम्मटजगन्नाथयोः मतविमर्शः' इति, विजयालङ्कारओझामहाभागेन, 'रुक्मिणीविजयमहाकाव्यस्य समीक्षात्मकमध्ययनम्' इति, राजकुमारमिश्रेण 'शब्दशक्तीनां काव्यशास्त्रीयसमीक्षात्मकमध्ययनम्' इति, रामकुमार दाधीचेन 'श्रीनिवासशास्त्रिण उपन्यासेषु युगचेतना' इति, भूदेवप्रसाद वर्मणा 'भिक्षाटनकाव्यस्य समालोचनात्मकमध्ययनम्' इति, श्रीमत्या कञ्चनश्रीवास्तवमहाभागया 'आनन्दराम-विरचितस्य विद्यापरिणयननाटकस्य आलोचनात्मकमध्ययनम्' इति, चन्द्रशेखरेण 'पण्डितराजकाव्यसंग्रहस्य साहित्यिकं परिशीलनम्' इति, सत्यनारायण आचार्येण 'ध्वन्यालोकलोचनव्याख्यानभूताया अञ्जनी-टीकायाः समीक्षात्मकं सम्पादनम्' इति, कु. दीपावर्ममहाभागया 'द्वादशशताब्दीय संस्कृतनाटकेषु साहित्यलोकजीवनस्य चित्रणम्' इति, कु. ममता गुप्तया 'कुन्तकस्य वक्रोक्तिदिशा बृहत्त्रय्याः सविमर्शविवेचनम्' इति, कृष्णकुमारत्रिपाठिना 'अश्वघोषस्य कृतीनां दार्शनिकमध्ययनम्' इति, गदाधरहोत्रा 'हरिभक्तिविलासस्य समीक्षात्मकमध्ययनम्' इति, श्रीप्रकाश रायेण 'रतिमन्मथनाटकस्य समीक्षात्मकमध्ययनम्' इति, सप्तद्रिमिश्रेण 'भवभूतिहर्षयोर्नाट्यकृतिषु देवतत्त्वम्' इति, कृष्णदेवभार्गवेण 'संस्कृतसाहित्ये कविशिक्षापरम्परा, तस्यां राजशेखरस्य योगदानम्' इति, श्रीमत्या आराधनाश्रीवास्तवया 'अमरुशतकं तट्टीकायाश्च साहित्यिकं सांस्कृतिकञ्चाध्ययनम्' इति, कुञ्जबिहारीपण्ड्यामहाभागेन च 'श्रीवाग्वरक्षेत्रस्य संस्कृतसाहित्याय योगदान' मिति विषयवलम्ब्य शोधोपाधिर्लब्धः।

अभिनन्दनग्रन्थाः

आलोच्यकाले संस्कृतसपर्यापराणा नैकेषां विदुषां रचनाकर्तॄणां च अभिनन्दनग्रन्था अपि प्राकाश्यं गता यत्र तेषां व्यक्तित्वस्य समुन्मीलनेन साकं तत्तद्विषयेषु वैदुष्यपरा लेखा अपि मुद्रिता जाताः। एषु लेखेषु नैके साहित्यिकसंस्कृतमवलम्ब्यापि निबन्धास्सन्ति। डॉ. प्रभाकरनारायण कवठेकराभिनन्दनग्रन्थः 'प्रभाकरनारायणश्रीः' इति शीर्षकेण सद्य एव प्रकाशितोऽस्ति यत्र त्रिषु खण्डेषु द्वानवतिशीर्षकेषु या सामग्री सङ्कलिता तत्र कालिदासमवलम्ब्य लेखत्रयं प्रकाशितम्। कुलपति-श्रीधरवासुदेवसोहोनी-महोदयेन 'Duṣanta's attempted Bluff' इत्यस्मिन्नालेखे अभिज्ञानशाकुन्तले शकुन्तलायाः सख्योः पुरतः दुष्यन्तस्य व्याहारं व्यवहारञ्चालम्ब्य विचारः कृतः। डॉ. सत्यपालनारंगमहाभागेन 'Kâlidâsa's Parallels' इत्यस्मिन्निबन्धे कालिदासस्य पूर्वसूरीणां, समकालीनानां परवर्तिनाञ्च कवीनां शोधपूर्णा चर्चा विहिता। डॉ. गौतमपटेलमहाभागेन 'Gītā and Kālidāsa' इत्यत्र गीतायाः कालिदासोपरि प्रभावो विमृष्टः। अस्मिन्नेवाभिनन्दनग्रन्थे डॉ. सुषमाकुलश्रेष्ठमहाभागया 'Music in the Buddhacarita of Aśvaghoṣa' इतिशीर्षके शोधपत्रे अश्वघोषस्य बुद्धचरितमहाकाव्ये सङ्गीततत्त्वमन्विष्टम्। प्रो. आर. एन. सम्पतमहाभागेन 'Subhāṣītanīvī of Vedāntadeśika : An Appraisal' इत्यस्मिंलेखे वेदान्तदेशिकस्य 'सुभाषितनीवी'मवलम्ब्य विचारितम्। 'अभिराज' डॉ. राजेन्द्रमिश्रमहाभागेन 'Modern Sanskrit Poetry' इत्येतच्छीर्षके शोधपत्रे आधुनिकसंस्कृतकवितायाः भावतत्त्वं स्वरूपरचनां चावलम्ब्य महत्त्वपूर्णा विचाराः प्रदत्ताः।

अस्मिन्नेव ग्रन्थे डॉ. जयमन्तमिश्रस्य 'काव्यश्रवणात्परं रसनिष्पत्तिपर्यन्तं समपेक्षितकालस्य विमर्शः', डॉ. वी. एम. कुलकर्णी महाभागस्य च 'Professor Kangle's emendation of Abhinavabharati Chapter XVIII' इत्येतच्छीर्षकौ लेखौ काव्यशास्त्रीयसमीक्षापरौ स्तः। प्रो. सत्यव्रतशास्त्रिभिः ग्रन्थस्यादौ 'Foreword' रूपेण ग्रन्थमवलम्ब्य स्वविचाराः प्रदत्ताः सन्ति, डॉ. रामकरणशर्मणा च 'प्ररोचना' लिखिता।

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डॉ. सत्यव्रतशास्त्रिमहाभागानामभिनन्दनग्रन्थः 'सत्यसुधा' शीर्षकेण प्रकाशितः। अस्मिन् शास्त्रिमहाभागानां व्यक्तित्वं कर्तृत्वं चावलम्ब्य सप्रमाणं विस्तृता चर्चा कृतास्ति। ग्रन्थकारः डॉ. सत्यव्रतवर्मा आंग्लभाषामाध्यमेन डॉ. सत्यव्रतशास्त्रिकृतान् 'बोधिसत्त्वचरित', 'श्रीगुरुगोविन्दसिंहचरित', 'थाईदेशविलास', 'श्रीरामकीर्तिमहाकाव्य' प्रभृतीन् ग्रन्थान्, स्फुट-कविताः पत्रकाव्यानि च परिशीलयन् संस्कृतस्य नवरचनाभिः पाठकान् परिचाययति। कुलपतिश्रीधरवासुदेवसोहोनी-महाभागानामभिनन्दनग्रन्थः 'कालिदासश्रीधरी' इत्येतच्छीर्षकेण 'Erotics in Kālidāsa' इत्येतद्ग्रन्थमालायाः प्रथमपुष्पत्वेन प्रकाशितोऽस्ति यत्र नायक-नायिका-गुणालङ्कार-विवेचनपरका सामग्री प्राधान्येन सङ्कलिता। कालिदासकृतिषु कामकलामन्विष्यमाणैर्लेखकैर्नायकानामष्टौ सात्त्विकगुणान्, नायिकानां त्रयस्त्रिंशतमलङ्कारान्, नायकानां सप्तदश अलङ्कारांश्चावलम्ब्य विचारः कृतः।

भवतां पुरतोऽभिभाषमाणममुं जनं (रमाकान्तशुक्लम्) अनुग्रहीतुम् डॉ. राजेन्द्रमिश्रमहाभागस्य प्रधानसम्पादकत्वे 'देववाणी-सुवासः' इत्येतच्छीर्षकोऽभिनन्दनग्रन्थः प्रकाशितोऽस्ति। पञ्चप्रसरात्मकस्यास्य ग्रन्थस्य खण्डद्वये प्रकाशनं जातम् यत्र संस्कृतसाहित्यस्य विविधान् पक्षानवलम्ब्य जनममुञ्चावलम्ब्य हिन्दी-संस्कृतांग्लभाषामाध्यमेन एकत्रिंशदुत्तरद्विशतसंख्याकैर्विद्वद्भिर्गद्यपद्यात्मिका सामग्री प्रदत्ता। तृतीये प्रसरे सर्वश्री-आचार्यरामकिशोरशर्म-प्रभुदयालु अग्निहोत्री उमारमणझा-कामताप्रसादत्रिपाठि-बाबूराम अवस्थि-शम्भुनाथ आचार्य-कविपुण्डरीकसम्पूर्णदत्तमिश्र-वासुदेवकृष्णचतुर्वेद-प्रभाकरनारायण कवठेकर - रामकरणशर्म -जयदेवजानी 'रसराज' - टी. वी. परमेश्वर अय्यर-दीपकघोष-लीनारस्तोगी - 'कविरत्न' ओमप्रकाशठाकुर-जनार्दन प्रसादपाण्डेय 'मणि' - श्री. सुन्दरराज -बदरीनाथ कल्ला-राधावल्लभ -सौ. कमल अभ्यंकर - हर्षदेवमाधव - देवदत्तभट्टि-प्रेमनारायणद्विवेद श्रीधरभास्करवर्णेकराणामस्य च जनस्य काश्चित् कविताः सङ्कलिताः। चतुर्थे प्रसरे डॉ. सावित्रीशर्ममहाभागायाः 'देवभाषा संस्कृतम्', डॉ. मुहम्मद इएराइल खान-महाभागस्य The Impact of Purāṇas on Hinduism, डॉ. गंगाधर पंडा-महाभागस्य 'साहित्यस्य शास्त्रत्वविचारः', आचार्य पण्डित आद्याचरणझा-महाभागस्य 'साहित्ये सत्यम् शिवं सुन्दरम् : एकमनुशीलनम्', पंडितचन्द्रदीपशुक्लस्य 'संस्कृत साहित्य में राष्ट्रीय चेतना', प्रो. ई. पी. भरत पिषारटि-महाभागस्य 'कालिदासस्य कलावैशिष्ट्यम्', डॉ. गिरधारीलालचतुर्वेदस्य 'Kālidāsa as an Art Critic', डॉ. प्रकाशपाण्डेमहाभागस्य 'Sa Vartate Samprati', डॉ. एन. पी. उन्नि महाभागस्य 'Nāgānanda: A General Introduction', डॉ. करुणेशशुक्लस्य 'Modern Indian Attitude towards Sanskrit Literary Tradition', डॉ. खगेन्द्र पात्रस्य 'महामहोपाध्याय-गोविन्दमिश्रविरचितं गौरकृष्णोदयमहाकाव्यम्', आचार्यश्रीनिवासरथस्य 'अतिद्वयी कथा', प्रो. श्रीधरवासुदेवसोहोनी-महाभागस्य 'Sthāvaraka Ceṭa', डॉ. लक्ष्मी शुक्लायाः 'कालिदास का तत्त्व चिन्तन' इत्यादयो लेखा साहित्यिकसंस्कृतं साहित्यशास्त्रं च सम्यक् स्पृशन्तो नूनमेव शोधकर्तॄन् आवर्जयितुम् क्षमाः।

'देववाणी-सुवास'स्य पञ्चमप्रसरात्मको द्वितीयः खण्डः विंशशताब्दीयस्य संस्कृतसाहित्यस्य विस्तृतं परिचयं ददाति। त्रिनवतिलेखेषु विंशशताब्द्यां प्रकाशितानां संस्कृतमहाकाव्यानां शतककाव्यानां, दूतकाव्यानां, समस्यापूर्तिकाव्यानां, स्तोत्र-काव्यानां, चित्रकाव्यानां, कथाकाव्यानां, नाटकानां, पत्र-पत्रिकाणां, मुक्तकानां, हास्यव्यङ्ग्यकाव्यानां, काव्यशास्त्रीयग्रन्थानां, प्रशस्तिकाव्यानामन्येषाञ्च काव्यरूपाणां विषये इदम्प्रथमतया प्रभूता सामग्री एकत्र प्रस्तुता। अनेकेषां काव्यानां काव्यप्रवृत्तीनां च समीक्षापि कृता विद्वद्भिः। अनेकैः रचनाकारैः स्वकाव्ययात्रामवलम्ब्य लिखितम्। भारतस्य विविधेषु प्रदेशेषु विदशेषु च स्थितैर्विद्वद्भिः रचनाकारैश्च संस्कृतं प्रति यद् योगदानं कृतं तस्यापि चर्चा अत्र कृतास्ति। अद्यतनसंस्कृतकवीनां विषये यान्याभाणकानि

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प्रसिद्धानि तेषामपि चर्चा कृतास्ति। देववाणी-परिषदादिसंस्थाभिः प्रकाशितस्य संस्कृत-साहित्यस्य परिज्ञानमपि कारयति 'देववाणी-सुवासः'। कस्याचिज्जनस्य अभिनन्दनं तु वस्तुतो व्याजमेव भवति सारस्वत-चर्चां विधातुम्। एतादृशैः प्रयत्नैः साहित्यमवलम्ब्य या चर्चा भवति तस्या एव प्राधान्यं भवति।

डॉ. रामकरणशर्मणां, डॉ. एस. जी. काण्टावालामहाभागानां, डॉ. अशोक चटर्जी– शास्त्रिणां चाप्यभिनन्दनग्रन्थाः प्रकाशनाधीना विद्यन्ते यत्र महाभारतं, पुराणसाहित्यमन्यांश्च विषयानधिकृत्य सामग्री संकल्पितास्ति।

स्मृतिग्रन्थेष्वपि संस्कृतसाहित्यमवलम्ब्य प्रसक्त्यानुप्रसक्त्या चर्चा सञ्जाता। डॉ. मल्लेदेवरु-स्मृतिग्रन्थे' डॉ. अशोकचटर्जीशास्त्रिणां 'Neo Poesy in Sanskrit' इतिशीर्षको लेखः प्रकाशितोऽस्ति यत्र संस्कृत-काव्ये आधुनिकतामवलम्ब्य केचित्प्रश्नाः समुत्थापिताः सन्ति। आशासे, अस्यां दिशि विदुषामन्येऽपि विचाराः समागमिष्यन्ति।

रचनात्मकसाहित्यम् : नाटकानि

नाटकानां दृशायमालोच्यकालः नैजां समृद्धिं सूचयति। डॉ. रामकिशोरमिश्रस्य 'देवयानी' नाटिका, श्री वासुदेव आचार्यस्य 'मधुलिप्सा', श्री. भि. वेलणकरस्य 'मेघदूतान्वितम् (गीतनृत्यनाट्यम्)', 'अभिराज', डॉ. राजेन्द्रमिश्रस्य 'दिल्लीपरिदेवनम्' एतत्पंक्तिलेखकस्य 'नाट्यसप्तकम्' इत्येतदादिका नाट्यकृतयः प्रकाशं गताः। डॉ. इच्छारामद्विवेदप्रणवस्य 'सत्प्रेरणा' नाटिका प्रकाशनाधीना विद्यते। एतासु रचनास्वाधिकांशानां प्रयोगा अपि सञ्जाताः। इमा नाट्यकृतयः पुरातनकथानकानि गृह्णत्योऽपि स्वयुगं नैवोपेक्षन्ते। अवश्यं ता वर्तमानयुगायापि कान्तासम्मिततयोपदेशं दातुं प्रयतन्ते।

डॉ. गौरीनाथमिश्र 'भास्करस्य' 'गुरुदक्षिणानाटकम्' सप्ताङ्केषु कौत्स-वरतन्तु-प्रसङ्गमुपस्थापयति।

डॉ. वनेश्वरपाठकप्रणीता 'चाण्डालिका' विश्वकविरवीन्द्रनाथठाकुरकृत-चाण्डालिकायाः संस्कृतनाट्यरूपान्तरं विद्यते। अस्य प्रथमं संस्करणं १९८१ तमेशवीयेऽब्द प्रकाशितमसीत्। इदानीं द्वितीयं संस्करणं प्रकाशितम्। डॉ. पाठकस्यैव 'विक्रान्तकर्णम्' कर्णस्य चरितमवलम्ब्य कृतं नाटकमस्ति यस्य सन्देशोऽस्ति- 'जातिर्नैव हि पूज्यते सुमतिभिर्व्यक्तिः सदा पूज्यते।'

महाकाव्यानि

नैककाव्यकर्तृभिः डॉ. सत्यव्रतशास्त्रिभिः १९८९ एकोननवत्युत्तरैकोनविंशतितमेशवीयेऽब्दे गुरुपूर्णिमायां थाइलैण्डे प्रसिद्धस्य श्रीरामकीर्तिकथानकस्येदम्प्रथमतया कृतं 'संस्कृतरूपान्तरणं' सम्पूर्णतामानीतम्। तदेव 'श्रीरामकीर्तिमहाकाव्यम्' इति नाम्ना १९९० तमेशवीयेऽब्दे बैंकाकतः प्रकाशितं जातम्। थाइरामकथामाश्रित्य प्रणीतमिदं संस्कृत महाकाव्यं सदुक्तीनां निधानं वर्तते। स्थाने स्थाने पूर्वकवीनां वाक्यांशाः कविवाचि पदं निदधते। इत्थं च वाल्मीकिकालिदासादीनां वचांसि पुनरुद्धृतानि काव्ये कामपि नूतनामेव विच्छित्तिं सन्दर्भगर्भकतां च पुष्णन्ति। दिङ्मात्रमुदाह्रियते असुरफद्वाक्यं चिरात्प्रत्यभिज्ञातं स्वपितरं हनुमन्तं प्रति-

'अद्य क्रियाः कामदुघा क्रतूनां सत्याशिषः सम्प्रति भूमिदेवाः'
चिराय यद्दर्शनमीप्सितं मे स एव साक्षात्पुरतो ममास्ति॥

डॉ. गोस्वामी बलभद्रप्रसाद शास्त्रिणः सद्यः प्रकाशितं चतुर्दशसर्गात्मकं 'दूताञ्जनेयम्' नाम महाकाव्यं श्रीहनूमतो दौत्यकर्माधारीकृत्य विरचितमस्ति। विविधवर्णनानि, सूक्तिविधानम्,

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वीराद्भुतरसयोजना, छन्दोविधानम्-इत्येतसर्वमेव अत्र महाकाव्ये दृश्यम्। महाकाव्यमिदमवलम्ब्य डॉ. कृष्णकान्तशुक्लेन विस्तृता भूमिका लिखितास्ति या अध्येतृणां कृते नूनमुपकारिणी वरीवर्ति।

डॉ. हरिनारायणदीक्षितप्रणीतं 'भीष्मचरितं' नाम महाकाव्यं विंशति सर्गेषु पारम्परिकवृत्तैर्निबद्धमस्ति। अस्मिन् महाकाव्ये भीष्मस्य जीवनचरितं कविना निबद्धम्। सुविदितमेव विदुषां यदनेन महाकविना इतः पूर्वं नैका रचनाः प्रणीताः। किञ्चास्य 'संस्कृत साहित्य में राष्ट्रिय भावना' इत्याख्यः डी. लिट्. शोधप्रबन्धः राष्ट्रप्रेमाणमस्य व्यनक्ति। भीष्मचरितस्य प्रथमसर्गत एवास्य राष्ट्रभक्तिर्व्यक्तीभवति-

सुरासुराणामपि वन्द्यतां गतं मखाग्निधूमेन सदा सुगन्धितम्।
रतं च पुण्येषु मनुष्यतावृतं विशालराष्ट्रं मम भाति भारतम्॥

अतः परं कथवतारं कुर्वन् कविः हस्तिनापुरनृपतेः शान्तनोः राज्य-व्यवस्थां वर्णयति। मन्ये एतद्वर्णनेन सोऽद्यापि तादृशीमेव व्यवस्थां वाञ्छति। कीदृशीयं व्यवस्था, दृश्यताम्-

न कोऽपि दुःखी न च कोऽपि पीडितो
न निर्धनो नैव च जीविकां विना।
न कश्चिदातङ्कित एव मानवो
नयेन शौर्येण च तस्य शासने॥
अशिक्षितो नापि च कोऽपि भिक्षुको
न कोऽपि चोरो न च कोऽपि वञ्चकः।
न वा निराशो न हि कोऽपि लुण्ठको
बभूव देशे सति शान्तनौ नृपे॥
अकारि नोत्कोचकथापि केनचित् स्वकार्यकार्ये नृपकर्मचारिणा
न मन्त्रणा पीडयितुं च सज्जनं न देयपूर्तौ गुणिवञ्चना क्वचित्॥
न जातिवादो नच वर्गभावना व वोच्चनीचादिविभेदवेदना।
बभूव नातङ्किजनस्य वन्दना महीयसी शान्तनुनीतिदेशना॥

निजे निजे कर्मणि सर्वमानवाः तदा प्रवृत्ता अभवन्मुदान्विताः।
समस्तदेशे धनधान्यसम्पदो निरन्तरं चात्र विकासमाययुः।

कविना अलंकृतशैल्यामपि सर्वत्र प्रसादगुणस्य निर्वाहः कृतः। किञ्च महाभारतस्य विश्रुतचरित्रस्य भीष्मस्य वर्णनव्याजेन स्वयुगस्य समस्यानां समाधानार्थमपि दिशो दर्शिताः। महाकाव्यमिदं साहित्य-अकादम्या पुरस्कृतम्।

मया द्वादशर्षाणि पूर्वम् अर्वाचीनसंस्कृतस्य तृतीयवर्षीये चतुर्थेऽङ्के 'निर्माणाधीनं महाकाव्यं श्रीनेहरूचरितम्' इतिशीर्षक - लेखकमाध्यमेन कविरत्नश्रीअमीरचन्द्रशास्त्रिभिः द्वासप्ततिसर्गेषु चिकीर्षितस्य यस्य महाकाव्यस्य विषये संक्षिप्ता सूचना प्रदत्तासीत्तस्य नवत्युत्तरैकोनविंशतितमेशवीयेऽब्दे १९९० प्रकाशनं संवृत्तम्। इदं हि महाकाव्यं पण्डितजवाहरलालनेहरोः 'मेरी कहानी' ति आत्मकथायाः संस्कृतकाव्यानुवादः। अस्मिन् महाकाव्ये 'कविशिरोमणिना' श्री अमीरचन्द्र शास्त्रिणा द्वात्रिंशच्छन्दसां प्रयोगः कृतः। श्रीनेहरोरात्मकथायाः संस्कृतगद्यानुवाद इतः पूर्वं स्व. कमलापतिमिश्रेण कृत आसीत्। इदानीं श्रीनेहरूचरितमहाकाव्य प्रकाशनेन तस्याः पद्यानुवादोऽपि सुलभो जातः।

डॉ. इन्द्रदेव द्विवेदिनः 'सुदामश्चरितम्' नाम महाकाव्यम् एकविंशति सर्गेषु सुदामचरितं वर्णयति।

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श्री कृष्णदत्तशर्मणा 'शिववीरचरितं' नाम विंशतिसर्गात्मकं महाकाव्यं सद्य एव प्रकाशितम्।' 'मान्या मही' तिनाम्नि प्रथमसर्गे कविर्देशे देशभक्तान् सुवीरान् कांक्षति-

सुरवरमुनिवन्द्या भारतीया धरित्री
जलधिजलतरङ्गैर्धौतपादा पवित्रा।
विविधफलसुधान्यैः सुप्रदेशैः प्रपूर्णा
जनयतु जननी सा देशभक्तान् सुवीरान्। (१/१) पृ. ५

'सनातन' काश्यपरेवाप्रसादद्विवेदप्रणीतं 'स्वराज्यसम्भवम्' नाम महाकाव्यं भारतस्य स्वातन्त्र्यावाप्तिं किञ्च तदुत्तरं देशस्य व्यवस्थां चित्रयति। अस्मिन् महाकाव्ये वर्तमानकेन्द्रीयशासनपर्यन्तं घटनाः काव्यात्मकदृशा महाकविना उपनिबद्धाः सन्ति।

अस्मिन्नेव पुण्यपत्तने २६.२.१९९२ तारिकायां स्वातन्त्र्यवीरसावरकरपुण्यतिथौ कविकेदार-गङ्गाधरविष्णुठेकेदारकृता 'स्वातन्त्र्यवीरगाथा' प्रकाशिता जाता यत्र द्वादशपर्वसु स्वातन्त्र्यवीरविनायक दामोदरसावरकरस्य जीवनगाथा निबद्धा।

कविकेदार-गङ्गाधरविष्णुठेकेदारेण प्रणीतं 'महात्मायनम्' महात्मागान्धिनो जीवनगाथां चतुर्दशाध्यायेषु १८६९ श्लोकेषु प्रस्तौति।

काव्यसङ्कलनानि

अनेकानि काव्यसङ्कलनान्यप्यालोच्यकाले प्रकाशितानि सन्ति। 'अभिराम' डॉ. कृपारामत्रिपाठिनः 'कुटजकुसुमाञ्जलिः' काव्यसङ्कलनमस्ति, 'कविरत्न' ओम्प्रकाशठाकुरस्य 'गीतिमञ्जरी' तथा च 'इन्द्रधनुः' गीतीनां सङ्कलने स्तः।

खण्डकाव्यानि, शतककाव्यानि, दूतकाव्यानि

वेलूरिसुब्बारावशर्मणः 'सुन्दरीमेघसन्देशः' षट्सर्गात्मकं खण्डकाव्यमस्ति। रामचन्द्रमिश्रस्य 'तरुकथा' वृक्षानधिकृत्य कृतं काव्यं वर्तते। रामचन्द्र (हरिशरण) शाण्डिल्यस्य कामदूतम् मर्मस्पर्शि खण्डकाव्यमस्ति यदविभाजितभारतस्य रामणीयकं सिन्धुप्रदेशसम्बन्धीनि कवेः संस्मरणानि च प्रस्तौति। डॉ. जगन्नाथपाठकस्य 'विच्छित्तिवातायनी' विच्छित्तिवातायनी, श्रीकृष्णभावनाशतकम्, रामशतकम्, कविताशतकम्, स्त्रीशतकम्, सौन्दर्यकारिका चेति षट्शतकानां सङ्कलनं विद्यते। कवेः प्रियं छन्द आर्याऽत्रापि प्राधान्यं भजते। अस्य काव्यस्य प्रत्येकं पद्यं मुक्तकमस्ति यत्र सुभाषितच्छटा सुतरां विलोकयितुं शक्यते। स्त्रीशतके स्त्रीपुरुषयोरन्योन्यापेक्षितां वर्णयन् कविर्भणति-

पुरुषः स्त्रिया विभाति, स्त्री च विभातीह किमपि पुरुषेण।
उभयोरपि सामान्यो भूषणभूष्याख्यसम्बन्धः॥

कविताशतके कविः काव्यचिन्तनं करोति। इतः पूर्वं कवितामवलम्ब्य डॉ. रेवाप्रसाद द्विवेद- 'अभिराज' राजेन्द्र मिश्रादिभिरपि कवितामाध्यमेन चिन्तनं कृतम्। जगन्नाथपाठकस्य काव्यचिन्तनमस्यां परम्परायां नूतनोपलब्धिरस्ति। स्थालीपुलाकन्यायेन कवेश्चिन्तनं प्रस्तूयते-

स्फटिक इवातिस्वच्छे सुविशाले शुचितमे भृशं स्निग्धे।
दर्पण इव कविहृदये कविता झटिति स्फुटीभवति॥
उल्लासयति न चेतः कर्णाभ्यन्तर्गतेव या झटिति।
या काचिदपि भवेत्सा कविता नास्त्येव नास्त्येव।

(विच्छित्तिवातायनी, कविताशतकम्)

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क्षीरोदचन्द्रदाशस्य 'तारुण्यशतकम्' (उडियाभाषानुवादसहितं) तारुण्यसम्बन्धिनो विषयानवलम्ब्य रचितानां शृङ्गाररसप्रधानानां सङ्कलनमस्ति। 'यौवनदेवता' मधिकृत्य कविर्भणति-

बालानां नवजीवनोत्सुकयुतामुन्मादिनी चन्द्रिका
कान्ता कोमलकान्तिकौतुककला-मञ्जूषिकोद्घाटिका।
योषाजीवनदीपिका कुलवधूसम्भोगसम्वर्धिका
जीयाद् यौवनदेवता तनुभृतामानन्द-संवाहिका ॥

काव्यान्ते कविर्मधुरकामनामित्थं करोति—

गुञ्जन् गुञ्जन् कुसुमरसिको मञ्जरीं यातु यातु
कर्णे कर्णे मधुर-मुरली-माधुरीं सन्तनोतु।
मन्दं मन्दं मलयपवनो यौवने वातु वातु
स्पर्शं स्पर्शं सकलहृदयं गीतरागं करोतु॥

'व्योमशेखर' विशनलालगौडस्य 'अहं राष्ट्री' भारतराष्ट्रस्य सांस्कृतिकं गौरवं गायति। अत्र वक्त्री अस्ति राष्ट्री या भारतमातेवास्ति । तस्या अभिलषितमिदमस्ति—

त्रिवर्णा चक्राङ्का प्रकृतिपुरुषा सर्गरचना
पताकाहं राष्ट्री जलधितलमूला हिमलता
ऋचा शान्तेश्चाहं व्यपगतभयं विश्वमखिलं
मम च्छायानीडे वसतु ससुखं मेऽभिलषितम्

काव्यस्य समापनं अनेन वाक्येन भवति- 'चिरविजयि राष्ट्रं विजयताम्।' काव्ये आद्यन्तं शिखरिणीवृत्तं प्रयुक्तमस्ति।

विद्यासागरस्य श्रमणशतक-निरञ्जनशतक- भावनाशतक-परीषहशतक- सुनीतिशतकानां सङ्कलनं 'पञ्चशती' इत्येतन्नाम्ना सञ्जातम्। अस्य संस्कृतटीकाकारः सम्पादकश्च पं. पन्नालाल जैनः साहित्याचार्योऽस्ति।

डॉ. रामाशीष पाण्डेयस्य 'प्रहेलिकाशतकम्' संस्कृतप्रहेलिकाः प्रस्तौति। 'सुधेन्दु डॉ. अमियचन्द्रशास्त्रिणः 'श्रीमद्भगवत्परशुरामविजयशतकम्' (हिन्दीभाषानुवादसहितम्) श्रीपरशुरामस्य विजयं कीर्तयति।

'अभिराज' राजेन्द्रमिश्रस्य शतकानां सङ्कलनमपि सद्यः प्रकाशितमस्ति।

'मित्रदूतं नाम खण्डकाव्यं दूतकाव्यपरम्परायामभिनवं संयोजनमस्ति। मैनपुरीनिवासिना 'प्रणवो' पाख्येन डॉ. इच्छाराम द्विवेदेनास्या रचनाया व्याजेन इन्द्रप्रस्थात्-बदरीनारायणधाम यावत् यद्यद्रामणीयकं दृष्टं तस्य व्यञ्जना कृता। युवायं कविर्मदीयो घनिष्ठः सुहृत्। एकवारमनेन कैश्चित्स्निग्धजनैस्साकं बदरीनाथ-यात्रा कृता। तदनु श्रीबदरीनाथाय स्वप्रणीतसन्देशं दापयितुकामोऽयं मामेव (रमाकान्तं) मित्रं दूतत्वेन वृणोति-

कश्चिद्विप्रो मयननगरे ग्रीष्मबाधानुतप्तः
प्रत्यावृत्तः सपदि विमलाद्धेमकूटात्पवित्रात्।
स्मृत्वा स्मृत्वा परमसुखदञ्चोत्तराखण्डशैत्यं
भावाकाशे स्फुरितशिखरः पत्रमेतल्लिलेख॥
इन्द्रप्रस्थे विशदविभवे शुभ्रवाणीविहारे
कान्तायुक्तं सरसहृदयं श्रीरमाकान्तशुक्लम्।

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प्रेयोमित्रं मधुरमधुरैर्भावगुच्छैरुपेतं
पत्रं दत्वा शुभहिमगिरौ प्रेषयन्मित्रदूतम्॥

एतदनन्तरं कविः प्रस्थानमार्गं निर्दिशति। मयराष्ट्र (मेरठ) हरिद्वारमसूरी - नौगाँव-बड़कोट-हनुमानचट्टी - नारदचट्टी - जानकीचट्टी - यमुनोत्रीधाम - ब्रह्मखाल - धरासूँ - उत्तरकाशी - टिहरी - श्रीनगर - रुद्रप्रयाग -तिलवाड़ा - अगस्त्यकुण्ड - गुप्तकाशी - सोनप्रयाग - गौरीकुण्ड - रामवाड़ा - केदारनाथ - आदिशङ्करसमाधि - गौरीकुण्ड - चमोली - पीपलकोटि - जोशीमठ - विष्णुप्रयागानतिक्रम्य बदरीनारायणधाम यावन्मार्गं निर्दिश्य कविः श्रीबदरीनारायणाय स्वप्रणीतसन्देशं निवेदयितुं स्वमित्रं प्रार्थयते। लोकवृत्तं काव्यरूपे परिणतं सत्कीदृशं लोकोत्तरं सञ्जायते - इत्यस्य निदर्शनमस्तीदं खण्डकाव्यम्। देवतात्मनो हिमालयस्य शृङ्गाणि दृष्ट्वा मानवो मोदं लभते इति प्रतिपादयन् कविः सम्बोध्यं ब्रूते-

अत्रस्थस्त्वं शुभहिमगिरेः शुभ्रशृङ्गाणि नूनं
दृष्ट्वा दृष्ट्वा चकितनयनैर्मोदभावे निमग्नः।
गायन्नुच्चैः सरसकवितां भाति मे भारताख्यां
दिव्यं हर्षं कविकुलमणे लप्स्यसे गायनस्य॥

सरससरलं खण्डकाव्यमिदं भारतस्य साम्प्रतिकीं प्राकृतिकीं सांस्कृतिकीं च शोभामुपन्यस्यति सचेतसां पुरतः।

श्री वसन्तत्र्यम्बकशेवडेप्रणीतम् 'अभिनवमेघदूतम्' कालिदासमेघदूतेऽचर्चितानां स्थानानां वर्णनमुपन्यस्यति।

आचार्य वनेश्वरपाठकस्य 'तवास्मि दासः' इत्येतत्खण्डकाव्यं कुमारसम्भवं शिवपुराणं चाधारीकृत्य विरचितं वर्तते। अस्य पूर्वस्मिन् भागे शिवं वरत्वेन प्राप्तुं पार्वत्या कृता तपस्या वर्णितास्ति, उत्तरस्मिंश्च भागे शिवपार्वतीविवाहो वर्णितोऽस्ति। कविना विवाहमङ्गलविधिसम्बन्धिन्यो लोकरीतयोऽपि यथावसरं प्रदर्शिताः।

सरलसरसा भाषा पाठकानां चेतोहरणाय अलमस्ति। दिङ्मात्रमुदाह्रियते–

विधौ चतुर्थ्यां विहिते विधानतो लग्ने च वाचस्पतिना सुनिश्चिते।
हिमालयः स्वां तनुजां शिवान्वितां शिवालयं प्रेषितवान् समादरात्॥

डॉ. भास्कराचार्यत्रिपाठिनो 'मृत्कूटम्' (मानवशतकम्) स्रग्धराणां शतेनान्वितं प्रबन्धरसान्वितं खण्डकाव्यप्रभामण्डितं शतककाव्यमस्ति। अत्र कवेश्चिन्तनं काव्यरूपे परिणतम्। मृदः समुत्पन्नो मानवः आ जन्मनो मृत्युपर्यन्तं विविधचेष्टाः कुर्वाणोऽन्ते मृद्येव लीनो भवति। तस्यैव मानवस्येयं गाथा–

मृत्स्नायाः संप्रजातः सुचिरमवकलन्मृत्तिकाभिर्विनोदं
मृत्सार्थं सस्पृहोऽभूदुचितमनुचितं सर्वमर्थं व्यतार्षीत्,
सम्प्रत्येवञ्च लोष्टैरपिहितविवरे चत्वरेऽसौ मृदायाः
शेते विश्रान्तबोधो निपतति नियतं मृत्तिकायां मृदंशः॥

काव्यस्यास्य विभाजनं भ्रूणः शिशुः, किशोरः, तरुणः, गृहस्थः, प्रवासी, मृतकः, प्रौढः, जरठः, मुमूर्षुः- इत्येतेषु दशभागेषु कृतमस्ति कविना। कस्मिन्नपि वयसि वर्तमानो मानवः स्वच्छायामस्मिन् काव्ये द्रष्टुं शक्नोति। तरुणानां स्थितिं वर्णयन् कविः कथयति

साक्षादग्रेऽवतीर्णो यदि नवयुवकं राजराजोऽनुयुङ्क्ते
किन्ते प्रेयो नितान्तं वद भयरहितो यौवनं वा धनं वा,

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तत्तूर्णं सोऽभिदध्यात् प्रथमचयनिका रोचते देव मह्यं
यत्ते वस्तु द्वितीयं तदु निजवसतौ किन्नरेभ्यः प्रदेयाः॥

नूनं मृत्कूटस्यैकैकं पद्यं प्रबन्धशतायमानं विभाति। अस्य काव्यस्य कविनैव कृतो हिन्दीगद्यानुवादोऽपि काव्यश्रियालङ्कृतोऽस्ति। 'नवद्वार' मितिशीर्षकोपेता दण्डकात्मिका भूमिकापि अलङ्कृतकाव्यपद्धतिं पुष्णाति। अस्य काव्यस्य समीक्षणं व्याख्यानं च कर्तुं सहृदया विद्वांसः सादरमाहूयन्ते। अवतरणिकायाम् अवस्थिभिः डॉ. बच्चूलालैः काव्यस्याय समीक्षा कृता या पाठकानां कृते अत्यन्तमुपयोगिनी।

डॉ. परड्डीमल्लिकार्जुनप्रणीतं सटीकम् अक्कमहादेवीशतकं सटीकं गङ्गाधरचरितं च क्रमशः मल्लिकार्जुन-प्रभुवरभक्ति शिवयोगीश्वर- गङ्गाधरचरितं प्रस्तुतः।

अद्यत्वे यादृशी राजनीतिर्देशे प्रचलति सा नास्ति कस्यापि दृष्टेरगोचरा। अस्माभिरेव स्वदृशा ते राजनेतारो दृष्टा ये चारित्र्यवन्त आसन्, यैश्च देशसेवार्थं सर्वस्वं त्यक्तम्, अस्माभिरेवैतादृशा अपि राजनेतारोऽद्यत्वे ऽवलोक्यन्ते ये देशहितापेक्षया स्वहितमेव पश्यन्ति, ये जनान् प्रत्यहं योधयन्ति, ये पुरा दुर्भावनादीप्तिं कुर्वन्ति तदनु च सद्भावना-यात्रां कृत्वा आगामिनि निर्वाचने तैस्तैरुपायैर्विजयं लब्धुमेव सतृष्णास्तिष्ठन्ति, देशसेवाया व्रतं गृहीत्वा ये निर्वाचनाङ्गणेऽवतरन्ति पुनश्च लब्धे मनोरथे यादृच्छिकमाचरन्ति, पादयोः प्रणिपत्य घोणाघर्षणं कृत्वा मतं याचन्ते किन्तु मतदातुर्मतस्यादरं न कुर्वन्ति, शासनासन्दिकाराधनैकव्रतानामेतादृशां युगपुरुषाणां विषयेऽपि अभिधया, लक्षणया, व्यञ्जनया वा संस्कृत रचनाकृद्भिर्भावा व्यक्ताः। डॉ. दीपकघोषस्य 'राजनीतिलीलाशताधिकं' चलमानराजनीतिमवलम्ब्य विरचितं सोल्लुण्ठकाव्यं वर्तते। इदं काव्यं खण्डकाव्यस्य शतककाव्यस्य वा कोटौ स्थापनीयमस्ति।

इदं काव्यं प्रथमम् 'अर्वाचीनसंस्कृते' प्रसिद्धं जातं तदनु पृथक्पुस्तकाकारेण प्रकाशितं वर्तते। कविना एकादशोत्तरैकशतपद्येषु राजनीतिं प्रति प्रणतिपुरस्सरं स्व-भावा विचाराश्च निवेदिताः–

भो राजनीते प्रणमामि तुभ्यं पुनः पुनस्ते पदयोः प्रणामः।
अनन्तकीर्तीरमिताश्च शक्तीः शक्नोमि मातुं न तव क्षमस्व॥

विचित्रवर्णा न विशेषवर्णा विचित्रमार्गा न विशेषमार्गा।
विचित्रचित्ता च हि दुष्टचित्ता भो राजनीते भवती विचित्रा॥

क्वचित्कवी राजनीतिं मधुरैर्वचोभिरधिक्षिपति, क्वचित्तस्याः स्वार्थसाधनतत्परतां विवृणोति। तद्यथा-

न वेत्सि वृद्धं न शिशुं न नारीं नार्तं न दीनं न तु वेत्सि मित्रम्।
न वेत्सि किं स्वानपि वत्सकांस्ते स्वमेव वेत्सीह भृशं विचित्रे।

अद्य सर्वलाभकरो व्यवसायो राजनीतिरेव प्रतीयते, तदैव तु कलाकाराः, शिल्पिनः, अभिनेतारः, प्राध्यापकाः, सैनिकाः, सर्वेऽपि स्वनियोगं शून्यं कृत्वा राजनीतिमेव सेवितुकामा भवन्ति-

विस्मृत्य सम्प्रत्यभिनीतिशिल्पं समुज्ज्वलच्छिल्पिसुचित्रतारकाः।
अत्युच्चकैः कीर्तिदिवश्च्युतास्तव भो राजनीतेश्चरणं समाश्रिताः।
स्थानाय ते पादसरोजयोश्च विसर्ज्य तौर्यत्रिकशिल्पचर्चाम्।
अन्ये कलाशिल्पगुणाधिराजाः सर्वे हि धावन्तितरामलज्जम्॥
अध्यापनञ्चाध्ययनञ्च शश्वद् विवेचितं यैस्तप एकमेव।
धावन्ति ते ज्ञानतपस्विनोऽपि निर्वाचने त्वत्पदरेणुलोभाः॥
दुर्लभ्यनिर्वाचनमाल्यलोभी धावत्यसौ मल्लयुयुत्सुवीरः।
शरीरचर्चां परिहाय पश्चादास्फोटयन् बाहुयुगं स्मयेन॥

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प्राणव्ययेनापि च देशमातृकारक्षाव्रतं पूर्वकृतं विसर्ज्य।
सीमान्तभूमिं परिवर्ज्य सैनिकास्त्वां मातृकां पूजयितुं प्रवृत्ताः॥
क्रीडाङ्गणं शून्यमदो विशारदै रणाङ्गणं वीरभटास्त्यजन्ति।
मन्त्री गतः क्व सचिवः क्व वास्ते कार्याधिकारा मरुवद्विभान्ति॥
एवं तवाङ्घ्रिस्फुटपङ्कजामृतनिष्यन्दविन्दून् परिलेढुकामाः।
एकैकशो देशविशिष्टशिष्टा निर्वाचनप्रार्थितया समेताः॥ (८५-९१)

डॉ. दीपकघोषस्य कवितेयं निरन्तरं परिवर्धमाना एव चकास्ति। एकनवत्युत्तरैकोनविंशतिशततमेशवीयेऽब्दे जनवरीमासे 'अर्वाचीनसंस्कृते' अस्याः १११ पद्यानि प्रकाशितानि जातानि। अतः परमपि मत्सकाशे प्रियबन्धोरस्य 'राजनीतिलीलापद्यानि' नैकवारं प्राप्तानि, प्राप्यन्ते च। द्वानवत्युत्तरैकोनविंशतिशततमेशवीयेऽब्दे जनवरीमासेऽपि 'अर्वाचीनसंस्कृते' कानिचित् पद्यानि मुद्रितानि॥

डॉ. चन्दनलालपाराशरेण 'मङ्गलं भारतम्' इत्येतत्काव्यं प्रणीतम् यत्र भारतस्य सांस्कृतिकी, भौगोलिकी, सामाजिकी च सुषमा- 'भाति विश्वं प्रियं मङ्गलं भारतम्' इति मुकुटालङ्कृतैः अष्टषष्ट्युत्तरैकशत- (१६८) पद्यैः किञ्च भारताष्टकेन समुन्मील्यते। इदं काव्यमास्माकीनस्य 'भाति मे भारतम्' इति काव्यस्य परम्परां विस्तारयति इति दर्शंदर्शं मोदामहे। तद्यथा

वेशभूषाशनोपासनापद्धति- क्रीडनामोदसंस्कारवृत्त्यादिषु।
यदि भिन्नं सदप्यस्त्यभिन्नं सदा भूतले भाति तन्मामकं भारतम्॥
(भाति मे भारतम्/५)

वेशभूषा विभिन्ना विभिन्नं मतं भिन्नभाषा रुचिः सौरभं संस्कृतम्।
भिन्नतायां समानैकता भारते विश्वबन्धुत्वभावः सदा शोभते।
दीप्तिदं रीतिदं गीतिदं भारतम्। भाति विश्वे प्रियं मङ्गलं भारतम्॥
(मङ्गलं भारतम्, ४८ पृ. २४)

विद्युदुत्पादने तैलसंशोधने इन्धनान्वेषणे लौहनिष्पादने।
यन्त्रनिर्माणकार्ये समर्थं च सद् भूतले भाति मेऽनारतं भारतम्॥
(भाति मे भारतम् १२)

तैलशोधे तथा विद्युदुत्पादने लौहनिर्माणकार्ये वियद्भावने।
ज्ञान-विज्ञान सत्त्वेऽग्रगण्यं प्रियं शक्तिकेन्द्रं सुशक्तं दधानं प्रियम्॥
अग्रगं सर्वगं शक्तिगं भारतम्। भाति विश्वे प्रियं मङ्गलं भारतम्॥
(मङ्गलं भारतम् ६१ पृ. ३१)

'प्रज्ञाभारती' डॉ. श्रीधर भास्कर वर्णेकरेण अष्टसु अध्यायेषु १५१ एकपञ्चाशदुत्तरैकशतानुष्टुब्वृत्तेषु प्रणीता 'संघगीता' राष्ट्रियस्वयंसेवकसंघस्य परिचयं ददाति। तद्यथा-

मैत्री समानशीलेषु करुणा दुर्बले जने।
मुदिता सज्जनोत्कर्षे स्यादुपेक्षा विरोधके॥(१४३)

आलोच्यकाले नैकेषां कवीनां काव्यसङ्कलनान्यपि प्रकाशितानि यत्र पूर्वप्रकाशिताः किञ्च प्रत्यग्रा रचनाः सङ्कलिता सन्ति। शिवशुकीय-सीमा-सन्ध्या-पाथेयशतक- कर्तुः डॉ. रामकरणशर्मणः 'वीणा' किञ्च 'दीपिका' इत्येते सङ्कलने कवेः विशदमनुभवं विशालां च काव्यदृष्टिं पुरस्कुरुतः। 'वीणा' त्रिषष्ट्युत्तर-द्विशत २६३ कवितानां 'दीपिका' च अष्टोत्तरशत १०८ कवितानां संग्रहौ स्तः। अत्र अन्योक्तयः, स्तुतयः, प्रस्तुतयः, संस्तुतयः. प्रकृतिवर्णनम्, प्रबोधनम्, हास्यव्यङ्ग्योक्तयः इदं सर्वमपि

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लब्धुं शक्यते। भक्तिभावः कथमत्रोच्छलतीति दिङ्मात्रं प्रस्तूयते। 'शिव त्वां वन्दे' इत्येतत्स्तुतौ शिवं प्रति भक्तो भणति-

प्रियास्ते नागेन्द्रा मम मनसि ते सन्ति बहवो
विषं प्रेयः पेयं तदपि बहुशः सञ्चितमिह।
दिधक्षुस्त्वं कामं तमपि भव पश्येह सशरं

त्रिपाठी-श्रीधर भास्कर वर्णेकर-रेवाप्रसाद द्विवेदी- के. राजन शास्त्री- जगन्नाथपाठक-रामकरणशर्म-'अभिराज' राजेन्द्रमिश्र- रसिकविहारी जोशी- श्रीभाष्यम् विजयसारथि- हर्षदेव माधव-केशवचन्द्रदाशेति- षोडशकवीनां रचनाः सङ्कलिताः सन्ति।

ई. पी. भरतपिषारटिना प्रणीतं 'नवरत्नम्' नवखण्डेषु विभक्तमस्ति। प्रथमे मौक्तिकखण्डे अभिनयगानानि, द्वितीये माणिक्यखण्डे एकाङ्कनाटकानि, तृतीये वैडूर्यखण्डे एकाङ्कगीतानि, चतुर्थे गोमेदखण्डे प्रभाषणानि, पञ्चमे इन्द्रनीलखण्डे भक्तिगानानि, षष्ठे विद्रुमखण्डे कथाकथनं, सप्तमे पुष्यरागखण्डे आदर्शलेखाः नवमे च मरकतखण्डे समूहगानानि संकलितानि। लेखकेन ग्रन्थस्य आंग्लभाषानुवादोऽपि कृतः।

ग्रन्थस्य वज्रखण्डे 'पत्रिकास्वयंवरः' साम्प्रतिकसंस्कृतपत्रिकाणां विषये सूचनाः प्रददाति। तद्यथा

स्वयंवरे संस्कृतपत्रिकाणां विवोढुकामान् परिचाययन्ती।
प्रभूतदुग्धा चरितेष्वमुग्धा जगाद तान् संसदि कामधेनुः।

'कामधेनुः' श्रीभरतपिषारटिसम्पादिता पत्रिकास्ते या क्रमशः 'सुधर्मा' 'भारतमुद्रा'-'विश्वभाषा' 'परमार्थसुधा'- 'अर्वाचीनसंस्कृत'- 'संगमनी'- 'भारतोदय'- 'भास्वती'- 'सागरिका'- 'शारदा'- 'गीर्वाणसुधा'- 'संस्कृतभवितव्य'- 'उत्कोदय'-'संस्कृतामृत'- 'विश्वभाषा' पत्रिकाणां- परिचयं प्रस्तौति। तद्यथा

पुनः सखे विश्वमिमं पुनाना पुनानगर्याः शबला प्रमेयैः।
अपोहितुं सन्तमसं जनानां विशारदा राजति शारदेयम्॥
लेखैरनेकैरनुवाचकानामत्यन्तहृद्या ननु पाक्षिकीयम्
सम्पाद्यते चारु वसन्तपूर्वैरनन्तगाङ्गीलमहानुभावैः॥

पाठशालासु कलाकार्यक्रमावसरेषु रङ्गावतरणार्थम् विरचितानां बहुरूपाणां संस्कृतरचनानां संकलनमिदं संस्कृतंस्य प्रचार-प्रसारार्थमुपयोगि विद्यते।

डॉ. उमा देशपांडे- महाभागा स्वे 'अर्चनम्' नाम त्रयश्चत्वारिंशत् स्फुटकाव्यानां संग्रहे स्व कर्मस्थलं वटोदरम्, गुर्जरभूमिं, भारतं च मनोयोगेन वर्णयति, ईश्वरं महापुरुषाँश्च वन्दते। सत्स्वपि केषुपिद्व्याकरणस्खलनेषु काव्यमिदं पठनीयमेव।

श्रीशुकदेवशर्म 'मुनि' प्रणीतं 'मङ्गलानक्षत्रम्' त्रिषष्टि ६३ कवितानां सङ्कलनं विद्यते यत्र विविधविषयेषु कविना सरलसंस्कृतेन रचनाः कृताः। सुभाषितान्यपि बहूनि सन्ति तद्यथा-

मातुस्तृषाऽपत्यसुमङ्गलाभाः स्वसुस्तृषा सोदर-भान-भावाः।
नेतुस्तृषा राष्ट्रसुखे विभागाः दातुस्तृषा याचक-काम-भाषाः॥
गुरोस्तृषा शिष्य-विकास-लाभः साधोस्तृषा मोक्षविमोक्षलाभः।
हंसे तृषाथो पयसां विभागः विज्ञे तृषा नूतन-योग-लाभः॥

संस्कृतवृत्तानां सौन्दर्यमनितरसाधारणमस्ति। तत्रैकं वृत्तमस्ति अश्वधाटी। तल्लक्षणं यथा-

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'अश्वोत्तरा भवति धाटी यदा तभयजा सा रनौ गुरुयुतौ'

अस्मिन् वृत्ते अनुप्रासस्य चमत्कारो विशेषेण दृश्यते। सहस्रवर्षेभ्य इदं वृत्तं लोकप्रियं वर्तते। अद्यापि डॉ. भास्कराचार्यत्रिपाठि प्रभृतिभिः कविभिरस्मिन् वृत्ते रचना क्रियते।

आद्यशङ्कराचार्यस्य 'अम्बाष्टकं', जगन्नाथपण्डितस्य 'वन्दनावलिः'. म. म. रामशास्त्रितैलङ्गस्य 'शिवाश्वधाटी', म. म. लक्ष्मणशास्त्रि तैलङ्गस्य 'श्रीरामाश्वधाटी', म. म. दुर्गाप्रसादद्विवेदस्य देवीस्तुत्यश्वधाटी', पं. आनन्द झा. कवेः 'श्रीस्तुतिः', पं. हेब्बारशास्त्रिणो 'लक्ष्मीस्तुतिः', भट्टमथुरानाथशास्त्रिणश्च 'हयग्रीवाश्वधाटी' प्रसिद्धा अश्वधाट्यः सन्ति। एतासां सङ्कलनं डॉ. विनोदरावपाठकेन 'अश्वधाटीघटा' शीर्षकेण कृतम्। चतुर्विंशत्युत्तरैकशत (१२४)- संख्याका अश्वधाट्योऽत्र संकलिताः।

मुक्तच्छन्दोरचनासु विद्वन्मणेः केशवचन्द्रदासस्य 'ईशा', हर्षदेव माधवस्य 'अकलनन्दा', 'शब्दानां निर्मक्षिकेषु ध्वंसावशेषेषु' च, डॉ. प्रकाशपाण्डे- कवे 'विग्रदेईमन्' इत्येतदादिका रचना लोचनपथमवतरन्ति। नैकपत्रपत्रिकास्वपि एतादृशा रचना प्रकाशिता भवन्ति यत्र नवीनविषयैः साकं नूतना रचनापद्धतिः कविभिरङ्गीकृता वर्तते।

स्तोत्रकाव्याणि

कविरत्न श्रीकृष्णसेमवालेन 'हनुमत्सुप्रभातम्' प्रणीतं यत्र एकपञ्चाशत् (५१) पद्यैः श्रीहनूमतश्चरित्रं सभक्तिभावं गीयते। तद्यथा-

मुखेऽपि रामो हृदयेऽपि रामो विभाति कार्येष्वपि यस्य रामः।
कपीश्वरो राममयः स एव करोतु नित्यं मम सुप्रभातम्॥

श्रीसुन्दरराजप्रणीतं स्तोत्रद्वयं 'श्रीहनूमत्पञ्चाशत् शरणागतिषोडशी च' श्रीहनूमन्तं प्रति श्रीनारायणं च प्रति कवेः प्रपत्तिभावं द्योतयति। रमाकान्त शुक्लस्य महाकाल-मालिकास्तोत्रम् दूर्वायां प्रकाशितम्।

बालकथाः

डॉ. केशवचन्द्रदाशस्य 'महान्' किञ्च 'एकदा' इति ग्रन्थद्वये २१ बालकथाः संकलिताः सन्ति। तस्यैव 'मधुयानम्' नामोपन्यासोऽपि कथाकाव्यपरम्परां विस्तारयति। सरललघुवाक्यानि डॉ. दाशस्य शैलयै वैशिष्ट्यं ददति।

श्रीमधुरशास्त्रिणा श्रीजयप्रकाशभारतीलिखिताः एकविंशति कथाः 'बालैकविंशतिः' इत्येतच्छीर्षकेण संस्कृतेऽनूदिताः। सचित्रा इमा कथा बालानां सुखबोधाय स्थूलाक्षरैः मुद्रापिताः सन्ति। सरल-सरलानि वाक्यानि कथाः सुबोध्याः सम्पादयन्ति।

'अभिराज' राजेन्द्रमिश्रस्य 'वाणीघटकमेलकम्', डॉ. मधुसूदन मिश्रस्य 'श्वेतविप्लुतम्' (प्रकाशनाधीनं), डॉ. प्रशस्यमित्रशास्त्रिणः कोमलकण्टकावलिश्च हास्य-व्यङ्ग्यरचनाः सन्ति।

डॉ. प्रशस्यमित्रशास्त्रिणो व्यङ्ग्यरचना 'कोमलकण्टकावलिः' नवकण्टकेषु (भागेषु) राजनीति-दाम्पत्य-प्रेमिका-विद्यालय- न्यायालय- आपण-माणवक-यात्रा- विप्रकीर्ण- विषयिण्यस्ता दशा वर्णयति याः पठित्वा श्रुत्वा च पाठकः स्मेरमुखो भवत्येव।

विविधानि काव्यानि

डॉ. मधुसूदनमिश्रस्य 'स्वेतम्' आत्मवृत्तात्मकं काव्यमस्ति यत्र तेन कटुमधुराणां प्रसङ्गानामपीङ्गितं कृतम्।

छन्दः

डॉ. रामकिशोरमिश्रस्य 'छन्दस्कलावती' छन्दःशास्त्रविषको ग्रन्थोऽस्ति।

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प्रो. मूँगारामत्रिपाठी विगतकतिपयेभ्यो वर्षेभ्यः संस्कृतकाव्यकर्मणि प्रवृत्तः। तस्य 'भारतवन्दनम्' 'मनो मे गहनतमसि संलिप्तम्' 'शरत्सौरभम्' इत्येता रचनाः 'रसरंग' इति लघुपुस्तिकायां प्रकाशिताः।

काव्यानुवादाः भाषानुवादाश्च

महाभारतस्य, रामायणस्य, नीतिशतकस्य, चाणक्यनीतेः, विदुरनीतेः, उपनिषदां, गीतायाः, मेघदूतस्य, भगवदज्जुकीयस्य, लटकमेलकस्य, मदनकेतुचरितस्य, स्नुषाविजयस्य, उभयरूपकस्य, अन्येषां च ग्रन्थानां गढवालीभाषानुवादाः, हिन्दी भाषानुवादाः, हिन्दीपद्यानुवादाश्च सञ्जाताः।

कोमलकण्टकावल्या अनुवादो डॉ. रमापति मिश्रेण कृतः। भर्तृहरिशतकानां हरियाणवीभाषायां पद्यानुवादः 'यात्राके पडाव' इतिशीर्षकेण डॉ. जयनारायणकौशिकेन कृतः।

सुभाषितसंग्रहाः

सुभाषितसंग्रहाणां प्रथमं प्रकाशनं पुनर्मुद्रणञ्चाप्यालोच्यकाले संस्कृतसाहित्यस्य कलेवरं पुष्णाति। महोपाध्यायललितप्रभसागरसम्पादितः विश्वसंस्कृतसूक्तिकोशः' त्रिषु खण्डेषु प्रकाशितोऽस्ति। श्रीलक्ष्मणसिंह अग्रवालस्य 'ऋतम्भरा' तस्य पूर्वकृतिषु समागतानां सुभाषितानां संग्रहोऽस्ति। 'सुभाषितरत्नभाण्डागार' स्यापि पुनर्मुद्रणं जातम्।

साहित्यकोशः

'प्रज्ञाभारती' डॉ. श्रीधरभास्कर वर्णेकरस्य 'संस्कृतवाङ्मयकोश'स्य तृतीयखण्डः भागद्वये प्रकाशितोऽस्ति यत्र धर्मार्थकाममोक्षेतिचतुर्षु विभागेषु संस्कृतस्य पारिभाषिकशब्दानां परिचयो दीयते। प्रसङ्गतः साहित्यशास्त्र-नाट्यशास्त्रादिसम्बद्धाः शब्दा अप्यत्र विवेचिताः सन्ति। सुविदितमेव विदुषां यदितः पूर्वमस्य कोशस्य खण्डद्वयं प्रकाशितमस्ति यत्र प्राचीनार्वाचीनसंस्कृत-ग्रन्थ, ग्रन्थकाराणां विषये महत्त्वपूर्णा साम्रगी संकलितास्ति।

टीकाग्रन्थाः, सम्पादितसंस्करणानि

अनेकेषां काव्यानां टीका अपि सम्पाद्य प्राकाश्यन्त। सौन्दरनन्दचौरपञ्चाशिका-पञ्चतन्त्र-सौन्दर्यलहरी- साम्बपञ्चाशिका-जानकीहरण- विरूपाक्षपञ्चाशिका-कृष्णकुतूहल- यादवाभ्युदय-महाभारततात्पर्यप्रकाश- हितोपदेश-प्रभृतिग्रन्थानां सटीकसंस्करणानि प्रकाशितानि जातानि।

केरलवर्मविरचितं 'क्षमापणसहस्रं' डॉ. पूवत्तूर रामकृष्ण पिल्लै महाभागेन सम्पादितम्।

साहित्यशास्त्रनाट्यशास्त्रग्रन्थाः

डॉ. शिवजी उपाध्यायस्य 'साहित्यसन्दर्भः', डॉ. मनोहरकालेमहाभागस्य 'भारतीय काव्यशास्त्र के नये आयाम (प्रथम भाग रससिद्धान्त)', ज्ञानचन्द्रशास्त्रिणः 'पाश्चात्त्यकाव्यशास्त्रम्', डॉ. सत्यव्रत शास्त्रिणः 'एकावली', डॉ. राधावल्लभत्रिपाठिनः 'संक्षिप्तनाट्यशास्त्रम्', आचार्यरामगोविन्दशुक्लसम्पादितः काव्यप्रकाशः (चण्डीदासकृतया दीपिकाटीकया विभूषितः), डॉ. पारसनाथ द्विवेदिसम्पादितं श्रीभरतमुनिप्रणीतं नाट्यशास्त्रं (श्रीमदभिनवगुप्तकृतया 'अभिनवभारती' व्याख्याया डॉ. पारसनाथद्विवेदिकृतया 'मनोरमा' हिन्दीव्याख्यया च विभूषितम्), डॉ. रमेशकुमारपाण्डेयस्य 'भरतमुनि साहित्यशास्त्र के आदि 'आचार्य' एते ग्रन्थाः साहित्यतत्त्वं विमृशन्ति। डॉ. गोविन्दचन्द्रपाण्डेयस्य व्याख्यानत्रयं 'भक्तिदर्शनविमर्शः' इति ग्रन्थरूपेण प्रकाशितमस्ति। श्री बटोही झा 'पञ्चमी साहित्यविद्या' इत्येतत्संज्ञके एकोननवत्युत्तरद्विशत २८९ कारिकोपेते स्वप्रबन्धे काव्यशास्त्रानुदर्शनं प्रस्तौति। स पूर्वाचार्यव्याख्यातान् रसालङ्कारगुणादीन् सरलया शैल्या प्रस्तौति। एतेन सुकुमारबुद्धीनां छात्राणां हितमवश्यं स्यात्। डॉ. सुषमाकुलश्रेष्ठामहाभागया प्रणीतं 'मेघदूतसङ्गीतपल्लवी'

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'ऋतुसंहार-सङ्गीतसुरभिः' इत्येतद्ग्रन्थद्वयं साहित्यसङ्गीतयोर्मैत्रीं पुष्णाति।

पत्र-पत्रिकासु प्रकाशिताः साहित्यिकरचनाः

भारतेऽद्यत्वे नैकाः संस्कृत-पत्रिकाः प्रकाश्यन्ते यासु सुधर्मा, नवप्रभातम्, संस्कृतभवितव्यम्, गाण्डीवम्, युगगतिः, शारदा, संस्कृतसाकेतः, हितसाधिका, गोरखपुरचर्चा, सूर्योदयः, भारती, संस्कृतामृतम्, पारिजातम्, गीर्वाणसुधा, दिव्यज्योतिः, भारतोदयः, संस्कृतप्रचारकम्, गैर्वाणी, श्रीः, लोकसुश्रीः, संस्कृतदुन्दुभिः, साम्मनस्यम्, सत्यानन्दम्, श्रीपण्डितः, संस्कृतमन्दाकिनी, कालिदासः, व्रजगन्धा, सारस्वतीसुषमा, अजस्रा, परमार्थसुधा, विश्वसंस्कृतम्, स्वरमङ्गला, दूर्वा, संगमनी, अनादिवाक्, आरण्यकम्, सागरिका, संस्कृतसंजीवनम्, विश्वभाषा, संस्कृतवाणी, श्यामला, युगप्रभा, संस्कृतश्रीः, कामधेनुः, प्रियवाक्, प्रियम्वदा, संस्कृतमञ्जरी, संविद् इत्याद्याः पत्रिकाः प्रामुख्यं भजन्ते।

एतासु पत्र-पत्रिकासु विविधविषयेषु विविधरूपेषु यत्संस्कृतसाहित्यं प्रकाश्यते तन्नास्ति कदाप्युपेक्षणीयम्। को न जानाति यत् साम्प्रतिकानि प्रसिद्धानि काव्यानि प्रथमं प्रायः संस्कृतपत्रिकास्वेव प्रकाशितानि जातानि। तदनु च पृथक्पुस्तकाकारेण प्रकाशितान्यभवन्। अत्र प्रकाशितानां रचनानां सूच्या निर्माणस्य अपेक्षा वर्तते। एतादृशी एका सूची 'अर्वाचीनसंस्कृते १९९२ यावत्प्रकाशिताः लेखा रचनाश्च (डॉ. चन्द्रमौलिः शुक्लः)' 'अर्वाचीनसंस्कृते' (१५/२, १५.४.१९९३) प्रकाशितास्ति। यदि सर्वासां पत्रिकाणां सामग्राः सूचीकरणं भवेत्तर्हि शोधार्थिनां कृते सौकर्यं भवेत्। गतमास एव 'अ. भा. संस्कृत पत्रकारसंघस्य' पञ्जीकरणं वृत्तम् यस्याध्यक्षः पुण्यनगरवास्तव्यः 'शारदा'कारः पं. वसन्त अनन्त गाडगीलोऽस्ति। आशासे, तस्य यत्नैरिदं कार्यं सम्पत्स्यते।

सम्मेलन-गोष्ठ्यः

संस्कृत-शोधपत्रपाठार्थमेतस्मिन्नन्तराले नैकानि सम्मेलनानि, नैकाश्च विचारगोष्ठ्यः संयोजितानि बभूवुः। वियना(Vienna)यां विश्वसंस्कृतसम्मेलनस्य (WSC) अष्टमे सम्मेलने (अगस्त १९९०), 'टौरेण्टो' इत्यत्र समायोजिते त्रयस्त्रिंशत्तमे ICANAS सम्मेलने च अधिसंस्कृतसाहित्यमनेकैर्विद्वद्भिः शोधपत्राणि पठितानि। हरद्वारे समायोजिते अखिलभारतीयप्राच्यविद्यासम्मेलनस्य पञ्चत्रिंशत्तमेऽधिवेशने शतशः पत्राणि साहित्यकसंस्कृत (Classical Sanskrit) विभागे विद्वद्भिः पठितानि। चतुर्णवत्युत्तरैकोनविंशतिशततमेशवीयेऽब्दे (१९९४) विश्वसंस्कृतसम्मेलनस्य आस्ट्रेलियादेशे समायोज्यमाने नवमेऽधिवेशने विद्वद्भिः शोधपत्राणि प्रेषितानि प्रेष्यन्ते च। हांगकांगे आगामिनि अगस्तमासे (१९९३) आयोज्यमाने चतुस्त्रिंशत्तमे CANAS सम्मेलने समुपस्थातुं नैके संस्कृत साहित्यविमर्शकाराः सत्रद्धास्तिष्ठन्ति।

दिल्लीस्थरामजसमहाविद्यालयस्य हीरकजयन्तीमुपलक्ष्य संस्कृतपरिषदा 'संस्कृतसाहित्ये राष्ट्रियैकता' इति विषयमवलम्ब्य त्रिनवत्युत्तरैकोनविंशतितमेशवीयेऽब्दे मार्चमासस्य षड्विंशसप्तविंश- तारिकयोः (२६-२७.३.१९९३) द्विदिवसीया संगोष्ठी आयोजिता। दिल्लीस्थश्रीलालबहादुरशास्त्री-राष्ट्रियसंस्कृतविद्यापीठेन २४-२५.११.१९९२ तारिकयोः डॉ. विश्वनारायणशास्त्रिणः 'पुराणेषु भारतस्यैकात्म्यम्' 'प्राग्ज्योतिषपुरस्य सांस्कृतिकमवदानम्' चेति विषयमालम्ब्य भाषणद्वमायोजितम्। उज्जयिन्याः कालिदास-समित्या, कालिदास-अकादेम्या, दिल्लीसंस्कृत अकादम्या, म.प्र. संस्कृत अकादम्या, उ. प्र. संस्कृत अकादम्या, राजस्थान संस्कृत अकादम्या, मुम्बापुरीस्थ देववाणी-मन्दिरेण, पुरीस्थ लोकभाषाप्रचारसमित्या दिल्लीस्थ देववाणी-परिषदा अन्याभिश्च ताभिस्ताभिः संस्थाभिः संस्कृतसाहित्यपरकाण्यायोजनानि कृतानि। उज्जयिन्यां कालिदास समारोहः, दिल्ल्यां पण्डितराजसमारोहः, ग्वालियरे भवभूतिसंगोष्ठी इत्येतदादिकान्यायोजनानि संस्कृत-साहित्यविमर्शार्थमप्यवसरं ददति।

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गान्धिनगरे स्वामिनारायणसम्प्रदायेन संस्कृतसम्मेलनमायोजितम्। दिल्ली संस्कृतअकादमी च १०-१२.६.१९९३ तारिकासु अ. भा. संस्कृतसम्मेलनमायोजयति यस्योद्घाटनं भारतस्य महामहिमराष्ट्रभूपति डॉ. शंकरदयालशर्मा करिष्यति। अत्रापि पत्रवाचनाय समयो निश्चितः।

दिल्ल्यां राज्यशैक्षिकानुसन्धान- प्रशिक्षण-परिषदा (SCERT) अध्यापकानां कृते १५-२८.५.१९९२, १-१४.७.१९९२ तारिकासु विचारसंगोष्ठ्यः कार्यशालाश्चायोजिताः यत्र एतत्पंक्तिलेखकेन अर्वाचीनसंस्कृतसाहित्यमवलम्ब्य पञ्च भाषणानि प्रदत्तानि। अद्यत्वेऽपि परिषदः संगोष्ठ्यः प्रचलन्ति यत्र अनेन जनेन २४-५-१९९३ तारिकायां भाषितम्। रमेशनगरविद्यालयप्राचार्या श्रीमती शशिप्रभागोयल महाभागा अस्यां दिशि महत्त्वपूर्णं योगदानं करोति।

विद्वांसः,

अनेन् संक्षिप्तसर्वेक्षणेनेदं सुतरां स्पष्टीभवति यत्संस्कृतसाहित्यस्य शोधसमीक्षाधारा रचनाधारा चाद्यापि सदानीरे स्तः। अस्माकं प्राचीनं संस्कृतसाहित्यं कालजयि वर्तते किन्तु साम्प्रतिकं संस्कृतसाहित्यमपि स्वीयं महत्त्वं दधाति। न तदल्पमप्युपेक्षणीयम्। अस्माकं केचित् बान्धवाः अर्वाचीनसंस्कृतसाहित्यस्य अस्तित्वमेव स्वीकर्तुं नोत्सहन्ते। अर्वाचीनसंस्कृतं नास्ति प्राचीनसंस्कृतस्य परिपन्थि, इदं हि तस्याविभाज्यमङ्गमस्ति। अस्यामेव विंशशताब्द्यां रचितं पुष्कलं संस्कृतसाहित्यं स्वातंत्र्यपूर्वकाले देशस्य पराधीनताजन्यां पीडां व्यनक्ति। स्वातन्त्रोत्तरं संस्कृतसाहित्यं देशस्य स्वातन्त्र्यावाप्तौ हर्षं, देशविभाजने पीडां, विकासकार्ये हर्षं, कुत्सितराजनीतौ क्षोभं, दीनहीनानां सेवार्थं प्रेरणां, स्वातन्त्र्यवीरान् प्रति कृतज्ञतां, देशसेवकान् प्रति आदरभावं, देशद्रोहिणः प्रति घृणाभावं, भारतस्य मङ्गलकामनां, विश्वस्य च मङ्गलकामनां कुर्वत् संस्कृत साहित्ये कामपि अदृष्टपूर्वां विच्छित्तिं संयोजयति। नवनवानि काव्यरूपाणि, नूतनानां वृत्तानामाविष्करणं, नवनूतनविषयेषु भावोद्गिरणम्-एतत्सर्वमपि तदैव प्रत्यक्षं भवितुं शक्यते यदास्मद्विद्वांसः प्राचीन-संस्कृतसाहित्येन साकमर्वाचीनरचनानामपि अवलोकनं कुर्युः। विश्वविद्यालयेषु तादृशी पाठ्यक्रमयोजना स्याद्यया एम. ए. आचार्यकक्षीयाश्छात्रा विगतवर्षद्वयान्तराले प्रकाशितस्य प्रणीतस्य वा कस्यापि संस्कृतग्रन्थस्य परिशीलनमनिवार्यत्वेन कुर्युः।

बान्धवाः, नाहमस्मि निराशावादी। जीवने आशां कदापि न त्यक्ष्यामि। यस्मिन् काले वयं श्वसिमस्तस्मिन् काले संस्कृतं लोकप्रियमस्ति। आकाशवाणी-दूरदर्शनतः संस्कृत-कार्यक्रमाः प्रसार्यन्ते; पौनःपुन्येन प्रसार्यन्ते। न कोऽपि दूरदर्शनद्रष्टा संस्कृतकार्यक्रमान् वीक्ष्य स्व टी. वी. यन्त्रं मौनभावं गमयति। विदेशेष्वपि अस्माकं संस्कृतकार्यक्रमाः प्रसार्यन्ते। अद्य संस्कृतविदुषां कवीनां च उत्तमवृद्धपंक्तिः, मध्यमवृद्धपंक्तिः, प्रौढपंक्तिः, युवपंक्तिः, किशोरपंक्तिश्च समानोत्साहेन साहित्यचिन्तने काव्यनिर्माणे च संलग्नास्तिष्ठन्ति। अस्मन्मित्रं राजेन्द्रमिश्रस्तु साम्प्रतिककालं आधुनिकसंस्कृतसाहित्यस्य समृद्धिकालं मन्यते। अस्मिन् सूचनायुगे संस्कृतज्ञैस्तदनुरागिभिश्च संस्कृतचलच्चित्राणामपि निर्माणं क्रियते। सद्य एव 'भगवद्गीता' चलच्चित्रं फिल्मपुरस्कारं लेभे। अवश्यमेवास्माभिराशा कर्तव्या यद् युगानुरूपं वयमपि संस्कृतरचना दृश्यश्राव्यमाध्यमैरपि विश्वप्रसृताः करिष्याम इति। साहित्यकाराणां कृते मया पूर्वोक्ता पंक्तय एवात्रोपस्थाप्यन्ते-

सत्यनिष्ठा जयेल्लेखनी निर्भया निर्भयत्वात् जयेल्लोकसंरक्षिणी
साधुभावस्तथा ज्ञानपूतो जयेन्नूतने वत्सरे ते भवेन्मङ्गलम्॥

भाण्डारकराच्यविद्यासंशोधनसंस्थानम्, पुणे
B.O.R.I., PUNE (INDIA)
(28-30.5.1993)

विदुषामाश्रवः

(रमाकान्त शुक्लः)

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PALI AND BUDDHISM (INCLUDING TIBETOLOGY) Section PRESIDENTIAL ADDRESS

By

Dr. K. K. MISHRA
M.A., Ph.D; D. Litt, Acharya
(Sahitya-Vyakarana-Bauddhadarshana)

LEARNED FELLOW DELEGATES

I am highly grateful to the authorities and the Executive Committee of the ALL-INDIA ORIENTAL CONFERENCE for the great honour bestowed upon me be electing me the President of the Pali and Buddhism (including Tibetology) Section of the XXXVI Session of the Conference that is being held at Pune. I am conscious of my shortcomings and feel that I hardly deserve the honour to preside over this learned gathering of scholars, particularly when I think of the galaxy of the stalwarts like Prof. P. V. Bapat, Prof. V. V. Gokhale and Prof. Anant Lal Thakur, who have occupied this chair in the past. Yet, I could not resist this tempting honour and dare to refuse the responsibility assigned to me, because I consider it to be the spontaneous expression of my friends and learned scholars and their kind confidence in me. However, I am confident, that with the kind co-operation of all of you, I shall be able to humbly discharge my duties of conducting the business of this Section to the satisfaction of all concerned. I cordially welcome you all in the Pali and Buddhism Section of the XXXVI A. I. O. C.

Let us now pray for the departed souls of the following savants whose scholarly contribution in the field of Buddhist Studies would continue to be remembered for long.

1. PROF. P. V. BAPAT

The internationally aclaimed scholar of Pali and Buddhism Prof. Purushottam Vishvanath Bapat passed away in Pune in Nov. 1991 at

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the age of 97 years leaving the Indian Buddhist Studies poorer by his sad demise. He was one of the most renowned figures among the Buddhist academic community. Prof. Bapat wrote numerous research papers on Buddhism. He edited the Souvenir volume brought out by the Central Govt. in 1958 to mark the 2500th birth anniversary of the Buddha, which is a monumental work.

Prof. Bapat was Head of the Department of Pali Language of the University of Pune for several years. He obtained his Ph. D. from the Harward University in the USA in 1932. He had gone to the USA at the instance of late Dharmanand Kosambi. Prof. Bapat was the Founder Professor of Buddhist Studies in the Delhi University and served the Department from 1957-61. In the honour of his scholastic contribution Dr. P. V. Bapat Felicitation Volume was edited by Prof. N. H. Santani and brought out by India Book Centre, Delhi.

2. PROFESSOR V. V. GOKHALE

The successor of Dr. P. V. Bapat in the Delhi University Prof. V. V. Gokhale died in Pune in Dec. 1991, at the age of 91 years.

3. RAYMOND PERCHERON

Raymond Percheron, President of the Buddhist Society, London, died on March 14th 1991, after a courageous battle against cancer. He was 76 years old.

Raymond Percheron had been associated with the society for many years and gave talks on behalf of the Society as far back as the early 1950's. He became a member of Council in 1967, and President of the Society in 1990.

4. BIMAL KRISHNA MATILAL:

Professor Bimal Krishna Matilal, Professor of Eastern Religions and Ethics at the University of Oxford and Fellow of All Souls College since 1976, died in Oxford on June 8, 1991 aged 56. He was born in West Bengal on June 1, 1935. He was the Founder-Editor of the Journal of Indian Philosophy which started in 1971. He was world's leading authority on Classical Indian Logic and Epistemology. In 1990 the Govt. of India awarded him the Padmabhushan.

He started teaching at the Govt. Sanskrit College, Calcutta (5 years), and the University of Toronto (12 years). Both while in Toronto and later coming to Oxford he took a large nember of visiting appointments, in all at about a dozen Universities in half a dozen countries. He authored a number of books on Indian Philosophy. He also contributed to Buddhism

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by way of writing some articles such as Apogi : Uddyotakara's Critique in Diṅnaga. (The Indian Journal of Buddhist Studies, Vol. No. 2. 1989, Varanasi). He will be remembered forever for his masterly works.

5. VENERABLE AJAHN CHAH SUBATTO

Venerable Ajahn Chah Subatto, a renowned Buddhist monk, passed away at 5.20 AM on the 16th of Junuary, 1992 at the Wat Pah Bong in Ubon Province, N. E. Thailand. Venerable Ajahn Chah was born on the 17th of June, 1918 in a small village in North-East Thailand. He started the Wat Pah Bong monastery in Thailand. The emphasis of his teaching was always on surrendering to the way things are, and great stress was placed upon strict observance of the Vinaya.

Teachings of Lord Buddha are valuable for the people of all the nations. His immortal message has been inspiring us for centuries and will be a source of inspiration for years to come. After attaining enlightenment he went from place to place and preached his simple doctrine of making an end of suffering for the welfare and happiness of the common people. His teachings were to show a way to the cessation of suffering and realisation of 'Nibbana'. But these were not written during his life time. So his message has reached us through the different traditions in different times in different languages.

The basis of Buddhism was laid by Gautam Buddha in the 6th Century B. C. It gained strength during the time of Ashoka the Great (274-232 B. C). The Messengers and Missionaries sent by him preached teachings of Buddha to the different countries of the world. So, in course of time, Buddhism assumed different forms in different lands. Three versions of 'Buddha Vacana' in Pali, Chinese and Tibetan claim originality. Among these, Pali occupies the foremost place. In course of time 'Buddha Vacana' became translated into Sanskrit also and the Buddhist Sanskrit works spread in different channels and were translated in Chinese, Mangolian, Japanese and Tibetan.

In modern times a special interest has been growing in Buddhist studies not only in India, South East Asia and the Far East, but also in the Western countries. Buddhist Studies cover a wide range of subjects such as Philosophy, Ethics, Psychology, Mysticism, Yoga, Meditation, History, Tantra, Literature, Art, Archaeology, Sculpture etc. Its study is carried out in various branches as Pali, Sanskrit, Buddhism, Tibetology. etc.

The study of History, Culture, Religion and Philosophy in ancient India cannot be properly done unless the source materials available in the Buddhist texts are utilised. Pali, the main source of Buddhism, has been given due attention in modern times in the second half of the 19th

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century in the West as well as in India. Commendable work has been done by the Pali Text Society, London. Pali Studies have been popularised in India due to the efforts of Bhikkhu Jagdish Kashyapa, Prof. P. V. Bapat, Acharya Buddharakshita, D. Kausambi and other scholars. Significant publications have been brought out on Pali and Buddhism by Nava Nalanda Mahavihar, Mithila Research Institute, Darbhanga, Central Insitute of Higher Tibetan Studies, Saranath, K. P. Jayaswal Research Institute, Patna, Tibet House, New Delhi, Institute of Tibetology, Gangtok, Dharmshala, Govt. Sanskrit College, Calcutta, Sanskrit University, Varanasi, Dept. of Buddhist Studies, University of Delhi, Banaras Hindu University and other institutions and individual scholars like Prof. Jagannath Upadhyaya, Dr. N. H. Santani, Dr. Mahesh Tiwari etc. It is not possible to give details of their works here.

Generally, a Sectional President is supposed to present a survey of the major works done in his field during the period between the current and the preceding Sessions of the All-India Oriental Conference. Therefore, I would like to report before you the major achievements and activities in the field of Pali and Buddhism including Tibetology during 1991–1993.

ACTIVITIES OF INSTITUTIONS AND INDIVIDUAL SCHOLARS

The Department of Buddhist Studies, Delhi University made commendable contribution during the period. A number of research projects in Buddhist Studies and Pali made steady progress and a considerable number of publications saw the light of the day.

The research projects undertaken by Dr. G. G. Gyatso, Reader in Tibetology on 'A Dictionary of Buddhist Tantric Terms' and Prof. Mahesh Tiwary on 'A Collection of Abhidharmmic Terms' made sufficient progress during the period. The research project undertaken by Prof. Sanghasen Singh on 'A Study of the Saundarananda Mahakavya' was completed and the first volume of the work is in the Press.

The three volumes of the Departmental Research Journal, entitled 'The Buddhist Studies' came out during this period. All these Volumes are themetic. Following are their details :

1. The Buddhist Studies, Vol. XIII, 1989 on Buddhist Studies edited by Prof. Mahesh Tiwary appeared in 1991.
2. The Buddhist Studies, Vol. XIV, 1990 on 'Karma and Rebirth' edited by Prof. K. K. Mittal appeared in 1992.
3. The Buddhist Studies, Vol. XV, 1991 on 'Sarvastitvada and Its' Traditions' edited by Prof. Sanghasen Singh appeared in 1993.

The following books edited by the members of the Department of

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Buddhist Studies saw the light of the day during the period.

1. 'Perspectives on Buddhist Ethics' (ed.) Prof. Mahesh Tiwary, 1990.
2. 'The Karma and Rebirth' (ed.) Prof. K. K. Mittal, 1991.
3. 'The Sarvastivada And Its Tradition' (ed.) Prof. Sanghasen Singh, 1993.
4. 'The Śūnyavāda, The Madhyamika And Its Tradition' (ed.) Prof. K. K. Mittal, 1993.
5. 'Vijnanavada (Yogacara) And It's Tradition' (ed.) Prof. K. K. Mittal, 1993.
6. 'Bharat Ke Pramukh Bauddha Tirth Sthan' (ed.) Dr. Priysen Singh, 1993.

Studies on the following research topics undertaken by Ph. D. Scholars of the Department have been successfully completed and degrees awarded.

NAME OF THE SCHOLAR	TITLE OF THE TOPIC
1. Norio Sekido	A Comparative Study of The Sadharmapundarika Sutra And The Mahabharat (Adiparvan).
2. Priysen Singh	A Study of The Vinaya Sutra of Gunaprabha.
3. Jamuna Prasad	Trade And Commerce as Depicted in Mahayana Sutra.
4. Mrs. Pushpa Varma	A Study of the Bodhisattra Doctrine as Depicted in the Saddharmapundarika Sutra.
5. A. G. Purohit	A Study of Buddhism During the Kushan Period.
6. Mahendra Pal.	Buddhism And Social Dynamics of Ambedkar Thought.

The Department introduced during this period 'Ambedkarian Buddhism' as one of the area studies and branches of Buddhist Studies. Prof. Sanghasen Singh published a book recently entitled 'B. R. Ambedkar's Conversion To Buddhism And Its Impact'. As mentioned earlier one of his pupils made a comparative study of 'Buddhism and Ambedkar Thought.'

Sanghasen Singh also published monograph in Sanskrit entitled 'Sanghaseniya Suhrlekha' covering Buddhism and related social problems.

Prof. Mahesh Tiwary edited and published 'Abhidhammavatara of Acharya Buddhadatta' very recently.

The Department of Pali and Buddhist Studies, Banaras Hindu University, Varanasi has brought out the Pali text 'Dahavamso' with

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Hindi translation edited and translated in Hindi by Dr. Pradyumna Dubey, Reader in Pali, BHU. Dr. H. S. Shukla of the same Dept. edited and published 'Vinaya-Viniścaya'.

Sampurnanand Sanskrit University, Varanasi has brought out many publications during this period. Prominent among these are :

1. 'Samant Pasadika Ki Tika', 2 volumes by Dr. Lakshmi Narain Tiwari in 1992.
2. 'Kacchayana Vyakarana' edited by Dr. L. N. Tiwari in 1993.
3. 'Jataka Ki Nidan Katha' edited by Dr. L. N. Tiwari in 1993.
4. 'Abhidharmma: Eka Viśleshanatmak Adhyayan' by Dr. Brahmadev Narain Sharma.
5. 'Abhidhamma Sangah' along with two commentaries 'Vibhavani' and 'Manisaramanjusha'. First volume by Dr. L. N. Tiwari in 1993. The book is to be released shortly.
6. Hindi translation of 'Kacchayana Vyakarana' (elaborate explanations in Hindi) By Dr. L. N. Tiwari & Dr. Virval Sharma. 2nd edition in 1992.
7. 'Saral Pali Siksha', 2nd edition in 1992.

Central Institute of Higher Tibetan Studies, Sarnath, Varanasi is doing tremendous work by imparting post-graduate teaching and undertaking research and publications in the field of Buddhism and Tibetology. The following publications brought out by the institution during the period under report are worth mentioning here.

1. 'Buddhism in Afganistan' by Dr. C. S. Upasaka, ex-Director, Nava Nalanda Mahavihar. This is a ICHR project.
2. 'Sautrantrikanaya Sutra Sangraha', the thesis of Prof. Ram Shankar Tripathi.
3. 'Vimalaprabha', posthumously edited by Prof. Jagannath Upadhyaya. It is a book on 'Buddhist Tantra.'

Nagarjun University, Nagarjun Nagar, Guntur (A.P.) has started a fullfledged Dept. of Buddhist Studies a few years ago. The Dept. is mainly devoted to Mahayana Studies. During the year 1990-91. Bhutan Govt. gave a grant of Rs. 8 lakhs for the Department.

Delhi Sanskrit Academy, Delhi has undertaken publishing a very significant book entitled 'Mahabuddha Vatthu' in Pali written by late Prof. Bharat Singh Upadhyaya in 1500 pages. This is a unique book on the life of Buddha in six volumes. 4 volumes have so far been published. The remaining are under publication. The first volume was edited by Prof. Sanghsen Singh, Head of the Dept. of Buddhist Studies

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along with a Sanskrit preface of 100 pagess. The first two volumes were released in 1991-92 by the L. G. of Delhi and the President of India respectively. 2 volumes are ready for release. The Sanskrit Academy also published in 1991 a Sanskrit book written on Bhim Rao Ambedkar by Shri S. K. Semwal, Secretary of the Academy. The title of the book is 'Bhim Śatakam.'

Rashtriya Sanskrit Sansthan introduced teaching 'Buddhadarshan' in its Kendriya Sanskrit Vidyapeeth, Lucknow (Shastri, Acharya) some years ago.

Department of Sanskrit & Prakrit Languages, University of Poona has published Pali Selection I & II. The two scholars are working for Ph. D. in the Dept. - Mr. Thiab on 'Kaccayana' Grammar & Mr. Sirphon on 'Rupasiddhi:

Dr. M. R. Chinchore of the **Dept of Philosophy, University of Poona** has done a lot of work during this period :

1. ARTICLES

a. 'Krtahpranasa and Akrtabhyagama', an analysis, 'Defence and Rational of Buddhist Theory of Action', Indian Philosophical Quarterly, Vol. XVIII, No. 2, April 1991, pp. 231-270.

b. 'Post–Udayana Nyaya Reactions to Dharmakirti's Vadanyaya: an Evaluation', the Proceedings of the Second International Dharmakirti Conference, Vienna, 1992, pp. 1-17.

c. 'Duhkhi: An Analysis of Buddhist Clue to understand Human Nature', Indian Philosophical Quarterly: Vol. XX, No. 2, Jan. 1993, pp. 37-83.

d. 'Diṅnaga on Trikalapariksa: An Exploration into Some Avenues of His Conceptual Framework' (unpulished). Presented in Bhatrhari International Conference, Pune, Jan. 1992.

2. RESEARCH-PROJECTS

a. U.G.C. visiting associateship, April 1988 to March 1991, title: 'Reconstruction of Some Extracts From the Pramana- Samuccaya of Diṅnaga And Santanantarasiddhi of Dharmakirti from Tibetan into Sanskrit.' (completed).

b. U.G.C. career award, July, 1992 to June 1995, title: 'Dharmakirti's Philosophical Psychology: An In-Depth Study of Its Structure Framework And Implication' (ongoing).

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3. BOOK REVIEWS

a. Gupta, Dr. Rita, essays on 'Dependent- Origination And Momentariness' Indian Philosophical Quarterly, Vol. XIX, No.3, July, 1992, pp. 261-264.

b. Kher, Dr. Chitrarekha, 'Buddhism as presented by the Brahmanical System' Indian Philosophilcal Quarterly, Vol. XX No. 1, January, 1993, pp. 121-123.

Centre of Advanced Study in Sanskrit, University of Poona is also doing some work on Pali and Buddhism such as 'Introduction to Pali' edited by J. R. Joshi and D. G. Koparkar.

BOOKS PUBLISHED

A large number of books on Pali, Buddhism and Tibetology have been published by different agencies during 1990-1993. A list of such important books is given in the appendix-A.

A good number of research articles have also appeared in different journals of National and International repute. A select list of such articles is given in the appendix-B.

RESEARCH JOURNALS

Many research journals fully devoted to Pali, Buddhism and Tibetology are published regularly in India and abroad which are of National and International repute. Some of these are:

1. The Voice of Buddhism, The Buddhist Missionary Society, Kuala Lampur, Malaysia.
2. Indian Philosophical Quarterly, Pune.
3. The Tibet Journal, Rome.
4. The Middle Way, The Buddhist Society, London.
5. Journal of Pali, Text Society, London.
6. World Fellowship of Buddhist Review, Bangkok.
7. Buddhists For Peace, Quarterly Journal, Ulan Bator, Mangolia.
8. Prajnaloka, A Buddhist Hindi Magazine, Nagarjuna Buddhist Foundation, Gorakhpur.
9. The Mahabodhi, An International Buddhist Monthly, Mahabodhi Society, Calcutta.
10. The Young Buddhist (An Annual), The Singapure Buddha, Yana Singapore.

CONFERENCES AND SEMINARS

Now, I am mentioning some of the National and International

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Conferences, Seminars and other significant activities held in the period under report.

1. INTER-RELIGIOUS MEET

A combined meeting of Inter-Religious Forum for Communal Harmony and the Indo-Tibetan Art and Culture Study Group was addressed by Dalai Lama at Tibet House, New Delhi on 15th August 1991.

In his message the Dalai Lama commented that, inspite of fundamental differences, every religion has the common goal of producing good human beings.

2. INTERNATIONAL CONFERENCE ON BUDDHIST WOMEN

The Second International Conference on Buddhist Women was held from October 25-29, 1991 at Thammasat University, Bankok, Thailand. The objective of the Conference was to help strengthen Sakhyadita, to heighten the awareness of the diversity of traditions. Sharing similar concerns to provide a venue for concerned Buddhist women from various parts of the world, to discover new and effective means to deal with the existing problems that Buddhist women face in their practice.

3. BUDDHISM, CHRISTIANITY AND GLOBAL HEALING

The Fourth International Buddhist-Christian Dialogue Conference was held from 30th July to 3rd August, 1992, at Boston Theological Insitute, 210 Hereick Road, Newton, MA-02159.

4. CENTENARY OF BENGAL BUDDHIST ASSOCIATION

The Centenary of Buddha Dharmankur Sabha (The Bengal Buddhist Association) was celebrated in 1992. The Association with its humble beginning as a small Organisation was founded by late Kripasaran Mahasthavir on the 5th October, 1892 with an avowed aim to initiate the cause of revival of Buddhism.

5. INTERNATIONAL CONFERENCE ON SANSKRIT AND RELATED STUDIES

An International Conference on Sanskrit and Related Studies will be held in Krakow from 23-9-1993 to 26-9-1993. The Conference is meant to commemorate the centenary of Sanskrit Studies at the Jageillonian University by providing a meeting point for an exchange of ideas in the field of Indology.

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OTHER ACTIVITIES

1. Buddhist Image Unearthed In China

11 figures of Sakyamuni Buddha, of the Nanchao Jali period over 1000 years ago were unearthed on the top of Mt. Alilopuze, Tachion Township by Hsichan Cultural Articles Dept., Suzchuan in 1991. The tallest is 1.3 metres and the smallest 0.56 metres.

2. The Ladak Shantistupa

The Ladak Shantistupa which supports a beautiful huge Buddha statue brought from Japan was declared open in 1991 amidst religious mask, dance and chanting of hymns in Leh. Buddhist Monks from Japan, Europe, U. S. A. and Nepal and different parts of the country attended the ceremony.

3. The Remains of A Huge Buddhist Stupa

The remains of a huge Buddhist Stupa were unearthed on Aragarh Hill top, about 20 kms from Bhuvaneshwar in 1991. The structural plan and workmanship of the partly exposed monument and the scattered Buddhist sculptures make the archaeologist believe that the stupa could have been built in the Pre-Christian era. The remains bear uncanny resemblance to the famous stup of Sanchi.

PROBLEMS AND SUGGESTIONS

At the end, I would like to point out some of the problems regarding promotion and propogation of Buddhist Studies which need kind attention of the scholars and authorities.

1. Unfortunately, seven languages including Pali were removed in 1992 from the list of languages to be offered by the Candidate for the Civil Service Examination of Union Public Service Commission w.e.f. 1994 examination. Out of the seven languages four are foreign languages (Russian, Chinese, French & Spanish) and three are classical languages (Arabic, Persian & Pali). The students and scholars of the Dept. of Buddhist Studies, Delhi University have already represented to the Union Home Minister for restoring the Pali language in the UPSC examination.

It is suggested that the three classical languages (including Pali) removed should be restored immediately. Pali is being taught in a dozen Universities and is the main source of Buddhist Philosophy. So the scholars interested in this branch of learning should join hands in restoring Pali in the UPSC examination.

2. Lord Buddha preached for the welfare and happiness of the Masses. It is, therefore, desirable that his immortal teachings should be made available in all the major Indian languages. So the common people may be benefitted.

3. Study of Buddhism is very much helpful for a proper understanding

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of other branches of Indian Philosophy. It is a wellknown fact that there had been a continuous give and take between Buddhist logic and ancient Nyaya. So the facility of studying Buddhism should be extended in Sanskrit Institutions also. This long felt need has not been properly realised by the authority of Rashtriya Sanskrit Sansthan inspite of inspirations(?) by scholars. However, in recent past teaching of Buddhism has been started in one of its Vidyapeetha's at Lucknow. But still there is no facility of teaching or reasearch in Pali and Buddhism in other six Vidyapeetha's under Sansthan and two Vidyapeetha's declared deemed to be Universities at New Delhi and Tirupati.

It is, therefore, suggested that facility of teaching and research in Buddhism (including Pali and Tibetology) should be extended in these institutions as well.

I once again thank you all for a patient hearing and anticipated co-operation in conducting the business of this Section.

गच्छत स्खलनं क्वापि भवत्येव प्रमादतः।
हसन्ति दुर्जनास्तत्र समादधति सज्जनाः॥

APPENDIX - A

A LIST OF BOOKS ON PALI, BUDDHISM AND TIBETOLOGY : 1990-1993

1. History of Indian Buddhism: From the Origins of the Saka Era/ Ed. ETIENUE LAMOTTE, SARA WEDB BONN, Tr./1990
2. Buddhist Studies in Honour of Walpoa Rahula/Ed. SOMARATNA BALASOORIYA, ANDRE BAREAU/ London, 1990.
3. Teachings of a Buddhist Monk/Ed. AJAH SUMEDHO / Delhi 1990.
4. The Suttanipata/Ed. P. V. BAPAT/Delhi 1990.
5. Panna in Early Buddhism / Ed. BAIDYANATH LABH/ Delhi. 1990.
6. Hinduism And Buddhism / Ed. ASHA KUMARI/ Varanasi, 1990.
7. Borobudur: Golden Tales of Buddha Text by JOHN MIKSIC/ Berkeley, 1990.
8. The Elements of Buddhism / Ed. JOHN SNELLING/ Shaftsbury, 1990.
9. New Mahayana: Buddhism For a Post-Modern World/ Ed. AKIZUKI RYOMIN JAMES W. HEISIG AND PAUL L. SWANSON/ Berkeley, 1990.
10. The Buddha Nature: A study of the Tathagatagarbha and Alayavijnana/ Ed. BRIAN EDWARD BROWN/ 1991/
11. Lalitavistara And The Evolution of Buddha Legend/ Ed. SARLA KHOSLA/ Delhi 1991.
12. A Tibetan English Dictionary: With Sanskrit Synonyms/ Ed. SARAT CHANDRA DAS/ Delhi 1991.
13. Buddhist Parables / Trans. EUGENE WATSON BURLINGAME Delhi, 1991.
14. The Mulamadhyamakakarika of Nagarjuna: The Philosophy of The Middle

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Way/ Ed. DAVID J. LAUPAHANA/ Delhi, 1991.

15. Mahayana Buddhist Meditation: Theory and Practice/ Ed. MINJORU KIYOTA/ Delhi 1991.
16. Philosophy and Psychology in the Abhidharma/ Ed. HERBERT V. GHENTHER/ Delhi 1991.
17. Essays on the Time of Buddhism/ Ed. H. S. Prasad/ Delhi 1991.
18. The Chinese Madhyama Agama and the Pali Majjhima Nikaya: A Comparative Study/ Ed. BHIKSU THICH/ Delhi 1991.
19. Buddhist Iconography: begun by the late Prof. Raghu Vira/ Ed. LOKESH CHANDRA/ New Delhi 1992.
20. The Philosophy of Nagarjuna/ Ed. VICENTE FATONE/ New Delhi 1991.
21. Mirrors of Indian Buddhism/ Ed. I. KRISHNA MURTHY/ New Delhi 1991.
22. A Comparative Study of the Teachings of Don Juan and Madhyamaka Buddhism/ Ed. MARK MAC DOWELL/ Delhi 1991.
23. The Psychological Attitude of Early Buddhist Philosophy/ Ed. LAMA ANAGARIKA GOVIND/ Delhi 1991.
24. Buddhist Heritage in India and Abroad/ Ed. G. KUPPURAM, K. KUMUDAMANI/ Delhi 1991.
25. Asceticism and Healing in Ancient India: Medicine in the Buddhist Monastery/ Ed. KENNETH G. ZYSK/ Delhi 1991.
26. High Religion: A Cultural and Political History of Shera Buddhism/ Ed. SHERRY B. ORTNER/ Delhi 1992.
27. The Symbolism of the Stupa/ Ed. ADRIAN SNODGRASS/ Delhi 1992.
28. Buddha- Nature; Mind and the Problem of Gradualism in a Comparative Perspective: On the Transmission and Reception of Buddhism in India and Tibet/ Ed. DAVID SEYFORT/ Delhi 1992.
29. Buddhism in Translation/ Ed. HENRY CLARKE WARREN/ Delhi 1992.
30. Literary History of Sanskrit Buddhism/ Ed. J. K. NARIMAN/ Delhi 1992.
31. A Tibetan English Dictionary/ Ed. H/ JASHKE/ Delhi 1992.
32. The Buddhist Revival in SriLanka: Religious Tradition, Reinterpretation and Response/ Ed/ GEORGE D. BOND/ Delhi 1992.
33. The Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism/ Ed. GARMA C. C. CHANG/ Delhi 1992.
34. Buddhist Literature: Yesterday and Today/ Ed. G. R. SAIN/ Delhi 1992.
35. Study of Biographies of the Buddha/ Ed. VED SETH/ Delhi 1992.
36. Translating Buddhism from Tibetan/ Ed. JOE. B. WILSON/ Ithaca 1992.
37. Tara (The Supreme Goddess)/ Ed. PUSHPENDRA KUMAR/ Delhi 1992.
38. Conception of the Buddhist Nirvana/ Ed. THEOD STCHERBATSKY/ Delhi 1992.
39. The Life of Buddha: As Legend and History/ Ed. EDWARD J. THOMAS/ Delhi 1993.
40. Buddhist Logic (2 Vol.) Ed. TH. STCHERBATSKY/DELHI 1993.

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APPENDIX - B

A LIST OF ARTICLES ON BUDDHISM 1990-1993

1. TAN TEIK BENG
   'Buddha-Dharma : Our Rich Heritage' (The Voice of Buddhism Dec. 1990, Vol. 28, No. 2, The Buddhist Missionary Society, Malaysia).
2. SANGHARAKSHITA
   'A Survey of Buddhism: Its Doctrines and Methods'. (Aryan Heritage, Vol. VIII, Feb, 1991, No. 81, New Delhi).
3. CHINCHORE MANGALA R.
   'Lost Buddhist Texts: The Rationale of Their Reconstruction' (Indian Philosophical Quarterly, July 1990, Vol. XVII. No. 3 Pune).
4. WALLACE, B. ALLAN
   'The Self And The Limits of Reason in The Indo-Tibetan Buddhist Tradition' (The Tibet Journal, Autumn 1990, Vol. XII, Nos. I-IV, Rome.)
5. AJAHN SUMEDHO
   'Ignorance Is The Self-View'. (The Middle Way, Nov. 1990, Vol. 65, No. 3, The Buddhist Society, London).
6. SAYA U CHIT TIN
   'The Two Guardians of The World.' (The Middle Way, Nov. 1990, Vol. 65, No. 3, The Buddhist Society, London).
7. WALLACE, B. ALLAN
   'The Self And The Limits of Reason In The Indo-Tibetan Buddhist Tradition'. (The Tibet Journal, Vol. XV, No. 3, Autumn 1990, Dharamshala).
8. DESWAL, RAJ KUMAR
   'The Ideal of Sthita-Prajna'. (The Journal of Religious Studies, Vol. XVIII, No. 2 Autumn 1990, Punjabi University, Patiala).
9. DHAMMANANDA, K. SRI
   'The Buddhist Concept of Moral Development.' (The Voice of Buddhism, Vol. 23, No. 2, Dec. 1990, Kuala Lumpur).
10. NATH, AMARENDRA
    'Buddhist Narratives In Closely Similar Anecdotes: A Case Study of Yava Majhakiya Jataka And Maha-Ummaga Jataka.' (Artibus Asiae, Vol. II/2, Ascona, Switzerland).
11. RAHYLA, WALPOLA
    'Validity And Vitality of The Theravada Tradition.' (The Voice of Buddhism, Vol. 28 No. Dec. 1990, Kuala Lumpur).
12. PIYANANDA, WALPOLA
    'The Role of The Sagha And The Laity,' (The Voice of Buddhism, Vol. 28, No. 2, Dec. 1990. Buddhist Missionary Society, Kuala Lumpur).

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13. WERNER, KAREL
'Enlightenment And Arhatship'. (The Middle Way, Vol. 66, No.1, May 1991, The Buddhist Society, London).

14. DANIEL FERRER
'Bhavaviveka's Abridged Meaning of The Middle Position.' (The Tibet Journal, Vol. XVII, No. 2, Summer 1992).

15. DAVID ROSS KOMITO
'Eco. Bodhicitta And Artful Conduct'. (The Tibet Journal, Vol. XVII, No. 2, Summer 1992).

16. JAN BECKA
'The Role of Buddhism As a Factor of Burmese National Identity in The Period of British Rule in Burma.' (Archiv Orientalni, No. 4, Vol. 59, 1991).

17. ROBERT H. SHARF
'The Idolization of Enlightenment: On The Mummification Chlan Masters in Medieval China'. (History of Religions: An International Journal For Comparative Historical Studies, Vol. 32, No. 1, August 1992).

18. GADJIN M. NAGAO
'What We Can Do In The Cause of World Peace.' (Journal of The Institute of Asian Studies, Vol. IX, No. 2, March 1992).

19. VIRAF MINOCHER DHALLA
'Zen Buddhism'. (Bharan's Journal, Vol. 39, No. 8, Nov. 1992).

20. PREMA NANDAKUMAR
'International Seminar on Tamil Buddhism' 25th- 31st May 1992. (Journal of The Institute of Asian Studies, Vol. X, Sept. 1992).

21. THASARATHAN, A
'New Findings of Buddhistic Remains in Tamil Nadu-A Report'. (Journal of the Institute of Asian Studies, Vol. X, No. 1, Sept. 1992.

22. MINOCHER DHALLA VIRAF
'Zen Buddhism and its Influence in Japan.' (Bhavan's Journal, Vol. 39, No. 13, February 15, 1993.)

23. M. BODIFORD
'Zen in the Art of Funerals: Ritual Salvation In Japanese Buddhism.' (History of Religions, Vol. 32, No. 2, November 1992).

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प्राकृत एवं जैन विद्या

अध्यक्षीय अभिभाषण

डा. धर्मचन्द्र जैन

३६ वां अधिवेशन अखिल भारतीय प्राच्य विद्या सम्मेलन, पूना
२८-३० मई १९९३

य: सर्वाणि चराचराणि विधिवद् द्रव्याणि तेषां गुणान्
पर्यायानपि भूतभाविभवत: सर्वान् सदा सर्वदा।
जानीते युगपत्प्रतिक्षणमत: सर्वज्ञ इत्युच्यते
सर्वज्ञाय जिनेश्वराय महते वीराय तस्मै नम:॥

विद्वद्–वृन्द!

अखिल भारतीय प्राच्य विद्या सम्मेलन के ३६ वें महाधिवेशन के शुभ अवसर पर सभागत प्राकृत एवं जैन दर्शन विभाग में सक्रिय भाग लेने के लिए विद्यानगरी पुण्यस्थली पूना में समुपस्थित आप सभी विज्ञ महानुभावों का मैं हार्दिक स्वागत एवं अभिनन्दन करता हूं।

महानुभाव,

ज्ञान-विज्ञान, अनुसंधान, वय, अनुभव एवं प्रतिष्ठा में ज्येष्ठ एवं प्रेष्ठ गुरुकल्प अनेक महानुभावों के होते हुए भी प्राकृत एवं जैन दर्शन विभाग के उच्चतम आसन पर मुझ जैसे सामान्य व्यक्ति को आसीन कर सम्मान दिया जाना आप मनीषिजनों के औदार्यभाव की ही अभिव्यक्ति समझता हूं। अत: मैं आप सभी उदारमना: प्रज्ञजनों के प्रति अपनी हार्दिक कृतज्ञता प्रकट करता हूं। इसके इलावा मैं इस बात में पूर्ण विश्वास रखता हूं कि जैसा स्नेह एवं आशीर्वाद आपका मुझे आज प्राप्त हुआ है वैसा ही आपका सत्प्रेरणामय मार्गदर्शन एवं कल्याणकर सहयोग भविष्य में भी निरन्तर मिलता रहेगा।

इस विभागीय सत्रारम्भ में प्राकृत एवं जैन दर्शन के उन शिक्षाविद् विद्वानों को जो विगत वर्षों में हमारे साथ रहे हैं, उनके द्वारा कृत अमूल्य सेवाओं के उल्लेख से उनकी गरिमा को कम न

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करता हुआ उन्हें मात्र स्मरण कर श्रद्धानमन करता हूं जिन्होंने इस अजस्र ज्ञानक्षेत्र में अपनी सहज उपलब्ध प्रतिभा एवं ज्ञान से विरचित अमर काव्यों से प्राकृत एवं जैन वाङ्मय की महती सेवा की है।

मित्रो,

आप भलीभांति जानते हैं कि आज प्राच्य ही नहीं, पाश्चात्य जगत् भी प्राकृत एवं जैन दर्शन की महानता से अनभिज्ञ नहीं हैं। २० वीं शदी में प्राकृत एवं जैन विद्या पर भारत की अपेक्षा विदेशों में विशेषकर जर्मनी में सर्वाधिक खोजपूर्ण कार्य हुआ है और आज भी हो रहा है। निःसंदेह वैदिक वाङ्मय की तरह बहुविधा सम्पन्न जैन दर्शन भारतीय दर्शनों में प्राचीनतम दर्शन है।

डॉ. हर्मन जैकोबी, सर जान मार्शल, डॉ. पिशेल, ए. सी. बूलनर, प्रो. रानडे, डॉ. राधाकृष्णन, प्रो. प्राणनाथ विद्यालंकार तथा डॉ. हीरालाल जैन एवं प्रो.श्रीकण्ठ शास्त्री प्रभृति इतिहासज्ञों एवं दार्शनिकों ने जैन धर्म दर्शन के प्रथम सूत्रधार आद्य तीर्थंकर वृषभनाथ को बतलाया है। इसी शृंखला में अन्य २३ और तीर्थंकर हुए हैं जिनमें अरिष्टनेमि, पार्श्वनाथ और अन्तिम भगवान महावीर स्वामी ऐतिहासिक सिद्ध महापुरुष माने गए हैं। **ऋग्वेद** (१,८६, ६; २,३३,१०, १३६, २-३, ६, १, ४), **यजुर्वेद** (१।२५; १९।१४), **श्रीमद्भागवत** (५।३।२०; ५।६।१२; २।७।९।१०), **बृहदारण्यक, वाल्मीकि रामायण** (बालकाण्ड सर्ग १४।२२), और **योगवासिष्ठ** (१६।८) इत्यादि प्रौढ़ ग्रंथों में समागत ऋषभ, ऋषि, केशी वातरशना, व्रात्य, शिश्नदेव, हिरण्यगर्भ, निर्ग्रन्थ, अरिष्ट, अर्हन् एवं भिक्षु जैसे अनेक शब्द उक्त तीर्थंकरों के गौरव गाथा तो गाते ही हैं साथ में वे ही जैन दर्शन के वेदों से भी पूर्व अस्तित्व में रहने वा होने का उल्लेख भी करते हैं। सिन्धु घाटी की मोहनजोदरो तथा हड़प्पा के उत्खनन में उपलब्ध सामग्री विशेष-कर कायोत्सर्ग मुद्रा में ध्यानस्थ नग्न प्रतिमाएं भी जैन दर्शन को ईसा से६००० से लेकर २४०० वर्ष पूर्व प्राचीनतम सिद्ध करती हैं।

इसके इलावा सम्राट् अशोक एवं खारवेल के शिलालेख, मथुरा का कंकालीटीला (ई.पू. प्र. शदी), अहिच्छत्र, कौशाम्बी, काम्पिल्य, कुहाऊ (गोरखपुर), राजगृह, खण्डगिरि-उदयगिरि, अजन्ता (१३/३३) एवं एलोरा की गुफाओं (इन्द्रसभा एवं जगन्नाथ सभा) की चट्टानों पर टंकित नग्नमूर्तियां, बादामी बीजापुर, मूलगुण्ड, सून्दी (धारवाड़), कोल्हापुर, श्रमणवेलगोला (कर्नाटक), ग्वालियार, दुवकुण्ड देवगढ़ (झांसी) थूवनचन्देरी, पपौरा, अहारजी, अजनेरी (नासिक), खजुराहो (छगतपुर), झालरापाटन, अलवर, आबू, पालिताणा, शंत्रुंजय, केसरिया जी, सोनगढ़ के भव्य कलापूर्ण मंदिर तथा दिल्ली, लखनऊ एवं कलकत्ता आदि से प्राप्त पुरातत्त्विक सामग्री जैनदर्शन की आचार-विचार-प्रधान साधनानिष्ठ सर्वमान्यता को स्पष्ट अभिव्यक्त करती है।

भगवान महावीर स्वामी ने आज से २५०० वर्ष पूर्व निर्वाण प्राप्त किया था। उनके गौतम गणधर, सुधर्मास्वामी और जम्बूस्वामी प्रमुख तीन शिष्य ते। सभी केवली थे, जिनका समय ७२ वर्ष था (२+११+३९) (?)बाद के १०० वर्षों में पांच–विष्णु, नन्दिमित्र, अपराजित, गोवर्धन और भद्रबाहु (प्रथम) श्रुतकेवली हुए। इन्हीं श्रुतकेवली भद्रबाहु के समसामयिक सम्राट चन्द्रगुप्त मौर्य थे। दोनों में गुरु शिष्य सम्बन्ध था। दुर्भिक्ष में दोनों (ससंघ) दक्षिण भारत चले गए थे। इसी अकाल घटना के कारण जैन दो-दिगम्बर और श्वेताम्बर-सम्प्रदाय में बंट गए। पुनः ये संघ अन्वय, गण, एवं गच्छ में विभक्त हो गए। आज **दिगम्बर** तेरह पंथ, बीस पंथ, और समैया तथा **श्वेताम्बर**- स्थानकवासी, मूर्तिपूजक, तेरह पंथी जैन सम्प्रदाय प्रमुख हैं। जहां संघों में द्रविड़ संघ अधिक प्रचलित लगता है वहीं श्वेताम्बरों में खरत्तरगच्छ, तपागच्छ, और आंचलगच्छ ही प्रमुख हैं। यदि अन्य कोई भेद हैं तो वे इन्हीं गच्छों से उद्भूत हैं।

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वीर निर्वाण सं. ६८३ में गिरनार पर्वत पर स्थित धरसेनाचार्य ने लुप्त होते हुए देख पूर्व एवं अंग ज्ञान को प्रबुद्ध शिष्यों-भूतबलि और पुष्पदन्त–के लिए दिया था, जिन्होंने शौरसेनी प्राकृत में **षट्खण्डागम** की रचना की। शिष्य गुणधर ने २३३ गाथा प्रमाण **कषायपाहुड** को रचा। इसी का ज्ञान आर्यमंक्षु और नागहस्ति और इनसे यतिवृषभ को मिला जिन्होंने कषायपाहुड पर सूत्रवृत्ति की ६००० श्लोक प्रमाण रचना की। बाद में इस पर अनेक टीकाएं लिखी गईं कि जो कुछ एक अनुपलब्ध है।

षट्खण्डागम का अन्तिम भाग **महाबन्ध** कहलाता है जो ४१ हजार श्लोक प्रमाण हैं जिसमें कर्म-सिद्धान्त का सूक्ष्म विश्लेषण किया गया है।

षट्खण्डागम पर **धवला** और **जयधवला** ऐसी ये दो टीकाएं भी उपलब्ध होती हैं। ये सभी ग्रंथ मूड़वद्री (कर्नाटक) के जैन भाण्डागार में आज भी ताड़पत्र पर सुरक्षित हैं। डॉ. हीरालाल जैन एवं पण्डित कैलाशचन्द शास्त्री (प्रभृति विद्वानों) के सम्पादकत्व में हिन्दी टीका के साथ इनका प्रकाशन हो चुका है।

जैनदर्शन का वास्तविक श्रीगणेश आचार्य कुन्दकुन्द से ही होता है। आचार्य कुन्दकुन्द अद्वितीय प्रतिभा एवं आन्तरिक विशद विशुद्धता सम्पन्न निस्पृही सन्तों में सर्वोपरि रहे हैं। इसी कारण तीर्थंकर महावीर और गौतम गणधर के बाद एकमात्र आचार्यप्रवर कुन्दकुन्द का सादर नामोल्लेखपूर्वक आज भी स्मरण किया जाता है-

मंगलं भगवान् वीरो, मंगलं गौतमो गणी।
मंगलं कुन्दकुन्दाद्यो जैनधर्मोऽस्तु मंगलम्॥

आपकी दीक्षा नन्दिसंघ में हुई थी। वास्तविक नाम पद्मनन्दी था (जैन शिलालेख संग्रह लेख नं. ४०)। आपके अन्य और तीन नाम प्रचलित थे, वे हैं— गृद्धपिच्छाचार्य, एलाचार्य और वक्रगीवाचार्य (तीर्थंकर महावीर और उनकी आचार्य परम्परा, पृ. १०२)। आचार्य कुन्दकुन्द चारणऋद्धिधारी थे और अपने विदेहक्षेत्र में सशरीर गमन कर सीमन्धर स्वामी के समोसरण में दिव्यज्ञान प्राप्त किया था।

डॉ. ए. एन. उपाध्ये के अनुसार आपका समय ईसा की प्रथम शताब्दी है। आचार्य कुन्दकुन्द ने **प्रवचनसार, पंचासितकाय, समयसार, रयणसार, नियमसार** के अतिरिक्त **द्वादशानुप्रेक्षा, सप्तभक्तिकाव्य** एवं **अष्टपाहुड** (प्राभृत) आदि ग्रंथों की रचना की। प्रवचनकार में आचार्य ने प्रत्यक्ष एवं परोक्ष प्रमाण, आत्मा, शुभाशुभ तथा शुद्धावस्था पर प्रकाश डालते हुए सप्तभंगो की गणनाकर दर्शन के क्षेत्र में तर्क व न्यायशैली का सूत्रपात किया है। समयसार, नियमसार और रयणसार आध्यात्मिक ग्रंथ हैं। समयसार और नियमसार में निश्चय-व्यवहार की मुख्यता से एवं पंचास्तिकाय में द्रव्यार्थिक-पर्यायार्थिक की मुख्यता से कथन करते हुए अध्यात्म एवं वस्तु दोनों के स्वरूप का सम्यक्तया प्रतिपादन किया गया है। अष्टपाहुड मुनि-आचार विषयक ग्रंथ विशेष है।

आचार्य कुन्दकुन्द की रचनाओं की एक और विशेषता यह है कि विगत दो हजार वर्षों में इनके ग्रंथों को पढ़कर जितने श्वेताम्बर भाईयों ने दिगम्बर जैनमत स्वीकार किया है उतने किसी अन्यने नहीं। आध्यात्मिक सन्त श्रीकानजी स्वामी इसके अनन्यतम उदाहरण हैं।

इसके बाद ईसा की तृतीय एवं चतुर्थ शदी के आचार्य उमास्वामी वा उमास्वाती का नाम आता है। आपकी एकमात्र रचना **तत्त्वार्थसूत्र** है। यह लघुकाय उपयोगी सूत्रग्रंथ जैनों की गीता है। इसमें

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मोक्षमार्ग का प्रतिपादन करते हुए त्रिलोक, जीव एवं अजीव के भेदाभेदों पर प्रकाश डाला गया है। साथ ही कर्मसिद्धान्त का भी इसमें विवरणात्मक परिचय दिया गया है। इसी के प्रथम अध्याय के छठे सूत्र "**प्रमाणनयैरधिगमः**" से जैन दर्शन का और अधिक स्पष्ट प्रारम्भ होता है। इस पर स्वोपज्ञभाष्य (तत्त्वार्थाधिगमभाष्य के नाम से) भी प्राप्त होता है।

आचार्य कुन्दकुन्द और उमास्वामी के बाद जैन दर्शन के क्षितिज पर कालक्रम से दो जाज्वल्यमान नक्षत्रों का उदय हुआ। वे हैं स्वामी समन्तभद्र और आचार्य सिद्धसेन दिवाकर।

स्वामी समन्तभद्र का समय विक्रम की दूसरी शताब्दी मानते हैं। आप महान् योगी और असाधारण प्रतिभा के धनी थे। आपकी कवित्व शक्ति अनोखी थी।

जैन दर्शन के सिद्धान्तों पर युक्तियुक्त प्रकाश डालने वाली आपकी पांच रचनाएं उपलब्ध होती हैं। वे हैं- **आप्तमीमांसा, स्वयंभूस्तोत्र, युक्त्यानुशासन, रत्नकरण्डश्रावकाचार** और **जिनस्तुति।**

स्वामी समन्तभद्र ने जैनदर्शन के लिए निम्न दो महान् कार्य किए हैं- पहला इन्होंने हेतुवाद के आधार पर सर्वज्ञ की सिद्धि की और दूसरा उन्होंने "अनेकान्तवाद" की पूर्ण स्थापना की। आपका एकमात्र केन्द्रबिंदु "अनेकान्तवाद" ही रहा है। इसी से आपकी रचनाओं में अनेकान्तवाद का फलितवाद नय एवं सप्तभंगीनय का विशद निरूपण मिलता है।

आचार्य सिद्धसेन जैन दर्शन के दिवाकर हैं। विद्वान् जिनका समय ईसा की ३-४ शदी मानते हैं, जबकि कुछ एक विद्वान् इन्हें छठी शदी ईसा में भी रखते हैं। जो भी हो इतना तो अवश्य ही निश्चित है कि दिवाकर सिद्धसेन अपने समय के प्रसिद्ध तार्किक विद्वान् थे और वादविद्या के वैशारद्य भी। **सन्मतितर्क** और **न्यायावतार** ये दो आपकी रचनाए हैं। सन्मतितर्क जैन सिद्धान्तों को तर्कशैली में स्पष्ट करने वाला जैन वाङ्मय का प्रथम ग्रंथ है। आचार्य अभयदेव की इस पर विस्तृत टीका भी मिलती है। न्यायावतारमें आचार्य ने प्रमाण एवं नय की दृष्टि से अनेकान्तवाद का प्रतिपादन किया है। इसके अलावा आपने संस्कृत में बत्तीस बत्तीसियों की रचना भी की है जिनमें जैन-दर्शन के मन्तव्य स्पष्ट किए मिलते हैं।

दिवाकर सिद्धसेन के बाद आचार्य देवनन्दि का नाम आता है। इन्हें पूज्यपाद भी कहते हैं। आप भी चारणऋद्धिधारी मुनि थे। आपका समय ईसा की ५ वी शदी माना जाता है। आपने उमास्वामी के तत्त्वार्थसूत्र पर तात्पर्यवृत्ति टीका लिखी थी जो **सर्वार्थसिद्धि** के नाम प्रख्यात है। इसके इलावा आपकी रचनाओं में **जैनेंद्र व्याकरण, इष्टोपदेश** और **समाधिशतक** प्रमुख हैं।

इसके बाद जैनदर्शन को पूर्ण प्रतिष्ठा दिलाने वालों में अन्य दो आचार्य जैन वाङ्मय के क्षितिज पर आते हैं। वे हैं- आचार्य अकलंकदेव भट्ट और आचार्य हरिभद्रसूरि।

अकलंकभट्ट जैनदर्शन के धर्मकीर्ति हैं जिनका समय ईसा की सातवी शताब्दी माना जाता है। **आपकी न्यायविनिश्चय, सिद्धिविनिश्चय, लघीयस्त्रय, अष्टशती, तत्त्वार्थवार्तिक** एवं **प्रमाणसंग्रह** आदि प्रमुख रचनाएं हैं।

आचार्य अकलंकदेव ने बौद्ध एवं वैदिक वाङ्मय का सूक्ष्म परिशीलन कर जैन सिद्धान्तों का विशेषतया ज्ञान, ज्ञाता एवं ज्ञेय जैसे विषयों को तार्किक शैली से संस्कृत भाषा में वैसे हो शास्त्रबद्ध किया था जैसा कि जैनेतर साहित्य में बहुत पहले ही किया जा चुका था। इसमें उनका उद्देश दर्शनान्तरीय शास्त्रों जैन मन्तव्यों को संस्थापित करना था। इसी कारण उनकी कृतियां दिङ्नाग विशेषकर धर्मकीर्ति जैसे बौद्ध तार्किकों के साथ उद्योतकर और कुमारिल भट्ट आदि जैसे दार्शनिकों से प्रभावित है। अकलंकदेव ने सर्वज्ञत्व एवं जीवत्व आदि की सिद्धि द्वारा धर्मकीर्ति जैसे प्रज्ञ बौद्ध मनीषियों पर अचूक प्रहार किया था।

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जैनदर्शन में अकलंकभट्ट के द्वारा जो प्रमाणशास्त्र का पुनर्निर्माण किया गया, जो परिभाषाएं दी गयीं, जो लक्षण एवं परीक्षण किए गए, जो प्रमाण-प्रमेय आदि का वर्गीकरण, परार्थानुमान एवं वादकथा के सम्बन्ध में जो जैन परम्परा स्थिर की गई वह और जो अन्य दर्शनों में प्रसिद्ध अनेक तत्त्वों, धर्मों की जैन दृष्टि से जैन परम्परा में आत्मसात् किया जाना तथा आगमसिद्धविचारों को जिस प्रकार से उन्होंने दार्शनिकों के समक्ष प्रस्तुत किया है वह सब उनके असाधारण व्यक्तित्व का द्योतक है।

आचार्य हरिभद्र सूरि जैसे आगमिक और तार्किक ग्रंथकार ने समन्तभद्र, सिद्धसेन और अकलंक के मार्ग का ही अनुसरण किया है। आपने लगभग १०० ग्रंथों की रचना की जिसमें **अनेकान्त जयपताका, अनेकान्तवादप्रवेश, षड्दर्शनसमुच्चय, शास्त्रवार्तासमुच्चय, धर्मबिन्दु, धर्मसंग्रहणी, सर्वज्ञसिद्धि, समाराइच्चकहा, धूर्ताख्यान, योगबिन्दु, योगदृष्टिसमुच्चय, योगशतक, योगविंशिका, षोडशकप्रकरण, पंचवस्तु, सम्बोधप्रकरण, न्यायावत्तारवृत्ति** और **न्यायप्रवेश टीका** आदि प्रमुख हैं। इनमें जैन दर्शन के अनुसार समस्त दर्शनान्तरीय सिद्धान्तों का समन्वयात्मक अध्ययन किया गया है जिससे आपकी परिमार्जित शैली और आपके बहुमुखी व्यक्तित्व का स्पष्ट आभास मिलता है। आपका समय ईसा की आठवी शती निश्चित किया गया है।

हरिभद्रसूरी के बाद जैन दर्शन की परम्परा में अन्य जैनाचार्यों की एक लम्बी सूची मिलती है जिसमें आठवीं शती से लेकर १८ वीं एवं १९ वीं शती तक के आचार्यगण आ जाते हैं। इन आचार्यों में जिनभद्र (७ वीं), कुमारनन्द, (८वीं) विद्यानन्दि एवं अनन्तवीर्य (९ वीं), अनन्तकीर्ति, सिद्धर्षि (१० वीं), माणिक्यनन्दि, वादिराज, वादीभसिंह शांतिसूरि अभयदेवसूरि (११ वीं), प्रभाचन्द्र वसुनन्दि (११-१२ वीं), अनन्तवीर्य, वादिदेव, हेमचन्द्रसूरि (१२ वीं), भावसेन, पण्डित आशाधर अमृतचन्द्रसूरि शान्तिषेण (१३ वीं), नरेन्द्रसेन विमलदास, धर्मभूषण, मल्लिषेण, अजितसेन, शिवादित्य (१४ वीं १५ वीं), गुणरत्न, राजशेखर, शान्तिवर्णी, चारुकीर्ति, मलयगिरि, यशोविजय और पुण्यविजय (१८-१९ वीं) आदि प्रमुख हैं।

कुमारनन्दि की अमूल्य रचना "वादन्याय" अनुपलब्ध है। अनन्तवीर्य ने अकलंकभट्ट के सिद्धिविनिश्चय पर टीका लिखी है। आचार्य विद्यानन्दि ने न्यायदर्शन विषयक अनेक ग्रंथों का प्रणयन किया है जिनमें **विद्यानन्द महोदय, आप्तपरीक्षा, प्रमाणपरीक्षा, पत्रपरीक्षा,** और **सत्यशासन** मौलिक रचनायें हैं जबकि **अष्टसहस्री तत्त्वार्थश्लोकवार्तिक** एवं **युक्त्यनुशासन टीका** ये भाष्य एवं टीकाग्रंथ हैं। आपने आप्त एवं प्रमाणों के परीक्षण द्वारा बौद्ध तार्किक विद्वान् धर्मकीर्ति एवं शान्तरक्षित की विविध परीक्षाओं का जैन दर्शन में पदार्पण किया था।

अनन्तकीर्ति के जीवन और सर्वज्ञपरक टीका ग्रंथों में सर्वज्ञ की सिद्धि द्वारा किए गए महनीय कार्य को भी नहीं भुलाया जा सकता। वसुनन्दि की **आप्तमीमांसावृत्ति** और सिद्धर्षि की **न्यायावतारवृत्ति** भी दसवीं-ग्यारहवीं शदी की श्लाघनीय कृतियां हैं।

आचार्य माणिक्यनन्दि की "परीक्षामुख" नामक एक ही विरल रचना है जिससे जैन दर्शन की परम्परा को एक नया बल मिला; वहीं दूसरे, **न्यायबिन्दु** जैसे बौद्ध सूत्र ग्रंथ की जैनदर्शन में कमी भी दूर हो गयी। वादिराज ने **न्यायविनिश्चयविवरण और प्रमाणनिर्णय** इन दो ग्रंथों की रचना कर जैन दर्शन का मार्ग प्रशस्त किया है। इसके पश्चात् वादीभसिंह ने **स्याद्वादसिद्धि** तथा **नवपदार्थनिश्चय** जैसे अलभ्य ग्रंथों की रचना कर जैन वाङ्मय को अक्षुण्ण बनाये रखने में महान् योग दिया। आपके बाद आचार्य प्रभाचन्द्र ने **प्रमेयकमलमार्तण्ड** और **न्यायकुमुदचन्द्र,** वादिदेवसूरि ने **प्रमाणनयतत्त्वालोकालंकार,** हेमचन्द्र सूरि ने **हैमशब्दानुशासन** एवं **प्रमाणमीमांसा,**

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मल्लिषेण ने **स्याद्वादमंजरी**, अनन्तवीर्य ने **प्रमेयरत्नमाला**, वादिदेव ने **स्याद्वादरत्नाकर**, धर्मभूषण ने **न्यायदीपिका**, नरेन्द्रसेन ने **प्रमाण-प्रमेय-कलिका**, माइल्लधवल ने द्रव्यस्व-स्वभावप्रकाशकनयचक्र, यशोविजयने जैनतर्क भाषा नयप्रदीप, नयरहस्य, नयोपदेश और नयरहस्यप्रकरण आदि प्रामाणिक जैनदर्शन परक ग्रन्थों की रचना कर जैन सिद्धान्तों को तार्किक शैली में गुंथ दिया जिससे जैन दर्शन अपने उत्कर्ष पर पहुंच गया।

इस प्रकार जैनदर्शन भगवान् आदिनाथ से प्रारम्भ होकर भगवान् महावीर स्वामी पर्यन्त और उनके परिनिर्वाण के बाद कालदोष से दिगम्बर एवं श्वेताम्बर के रूप में अविच्छिन्नरूप से अपनी-अपनी परम्पराओं को पालन करते हुए अद्यावधि पुष्पित फलित एवं जीवन्त है।

जैन दार्शनिकों ने अपने आगमिक ग्रंथों में प्रमा एवं प्रमेय विषयक जो जो मन्तव्य तार्किक दृष्टि से स्थिर किए और प्रमाणशास्त्रों में जिनका विशद निरूपण किया उनमें मूलभूत सिद्धान्त-अहिंसा, अनेकान्तवाद और अपरिग्रहवाद प्रमुख हैं। अहिंसा और अपरिग्रह (निष्कामभाव) का जितना अधिक गम्भीर चिन्तन मनन यहां किया गया है उतना अन्यत्र कहाँ? अहिंसा जहां अनेकान्तपुरुष की दाहिनी भुजा है वहीं अपरिग्रहवाद बांयी भुजा होते हुए जैनदर्शन का हृदयस्थल है। आचार्य मल्लिषेण ने अनेकान्तवाद और स्याद्वाद को अभिन्न बतलाया है। स्याद्वाद का मूलगर्भ ही सप्तभंगीनय है।

दार्शनिक क्षेत्र में जैनाचार्यों की सबसे महत्त्वपूर्ण देन अनेकान्तवाद है जिसे स्वीकार कर लेने से मानव के नैतिक और लौकिक व्यवहार में एक विचित्र परिवर्तन आ जाता है। इसका कारण है - मानव का यथार्थ आचरण/समभावयुक्त चरित्र ही एकमात्र सार है और यही धर्म है - **चारित्तं खलु धम्मो**। इसके लिए आवश्यक है मनुष्य एक और अभिमान से अपने को दूर रखे और दूसरी ओर वह अपने को हीन भावना से बचावे। वास्तविक अर्थों में जो अपने स्वरूप को समझता है, दूसरे शब्दों में जो आत्मसम्मान करता है वही दूसरे व्यक्तित्व को भी उतना ही सम्मान देता है। इस तरह समस्त नैतिक समुत्थान में व्यक्तित्व का सम्मान-समादर एक मौलिक महत्त्व है।

जैन दर्शन के इस अनेकान्त दर्शन की महत्ता भी इसी में है कि वह व्यक्तित्व का सम्मान करता है। जहां ऐसा है वहां साम्प्रदायिक संकीर्णता, कलह अथवा संघर्ष अथवा किसी भी प्रकार का छल आदि भी नहीं रह जाता और व्यावहारिक जीवन में भी बिखरावके स्थान पर समन्वयात्मक प्रवृत्ति आविर्भूत होते देखी जाती है।

साध्य की पवित्रता के साथ साधन की पवित्रता का महान् आदर्श इस जैन-सिद्धान्त में समाहित है। इस प्रकार यह दर्शन नैतिक उत्कर्ष के साथ ही साथ व्यावहारिक शुद्धि के लिए भी जैनचिन्तकों की महती देन है।

जगत् में सबसे बड़ी आवश्यकता है कि विभिन्न दर्शन अपने-अपने परम्परागत वैशिष्ट्य को बनाये रखते हुए भी भिन्न-भिन्न मानव-जातियां एक दूसरे के समीप में आवें, अपने आचार-विचारों का परस्पर विनिमय करें जिससे एक व्यापक मानवीय दृष्टिकोण एवं सौहार्द का विकास हो और यह सब अनेकसन्तदर्शन की समन्वयात्मक सरणी से ही सम्भव है, अतएव अनेकान्तवाद विश्व में शांति बहाल करने के लिए एक अमोघ शस्त्र है।

अनेकान्त सिद्धान्त के अतिरिक्त जैन मनीषियों ने आगमिक परम्परा को ध्यान में रखकर महत्त्व का यह कार्य किया कि प्रमाण के मुख्य दो विभाग किए (१) प्रत्यक्ष और (२) परोक्ष। प्रत्यक्ष के पुनः चार भेद किये गये हैं। वे हैं - इन्द्रियप्रत्यक्ष, मानसप्रत्यक्ष, योगिप्रत्यक्ष और स्वसंवेदनप्रत्यक्ष। ऐसे ही परोक्ष प्रमाण के भी छह भेद बतलाते ये जो हैं - **स्मृति, प्रत्यभिज्ञान, तर्क, ऊहापोह, अनुमान** और **आगम** अर्थात् शब्द प्रमाण।

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इस विभाजन से एक लाभ यह हुआ कि एक विभाग में आने वाले प्रमाण दूसरे विभाग से, असंकीर्ण रूप में पृथक् हो जाते हैं और दूसरा इसका यह लाभ रहा कि चाहे किसी भी दर्शन की न्यून अथवा अधिक प्रमाण संख्या क्यों न हो, वह सब बिना किसी खींचतान के इसमें समाविष्ट हो जाती है।

इसमें कोई सन्देह नहीं है कि सभी दार्शनिक प्राय: इन्द्रियजन्य ज्ञान को ही प्रत्यक्ष मानते हैं किन्तु जैन दर्शन इसमें भिन्नता रखता है। यहां जैन दर्शन का अभिमत है कि भौतिक इन्द्रियां कितनी ही पटु क्यों न हों, अन्तत: वे परतन्त्र ही हैं और परतन्त्रजन्यज्ञान की अपेक्षा स्वतन्त्र जनितज्ञान को ही प्रत्यक्ष मानना न्यायोचित है। जैन ऐसे ही ज्ञान को प्रत्यक्ष मानते हैं जो स्वतन्त्र आत्मा के आश्रित है और यही जैनमनीषियों की मौलिक देन है।

सभी दर्शन प्राय: ऐन्द्रियज्ञान के व्यापारक्रम का वर्णन करते हैं परन्तु जैन दर्शन में सन्निकर्ष रूप प्राथमिक इन्द्रिय व्यापार से लेकर अन्तिम इन्द्रिय व्यापार तक का विश्लेषण जिस अनुभवसिद्ध स्पष्टता के साथ विस्तार से वर्णित मिलता है वैसा जैनेतर दर्शनों में मिलना दुर्लभ है। इस कारण जैनों का इन्द्रिय व्यापार विषयक वर्णन अति प्राचीन है और मनोविज्ञान की दृष्टि से भी अत्यधिक महत्त्वपूर्ण है।

इस तरह जिन ज्ञान प्रमाणों को अन्य दार्शनिक प्रमाण मानने से भी इन्कार करते थे उन्हीं को जैनाचार्यों ने प्रमाण कोटि में रखकर अपनी समन्वयात्मक दृष्टि का परिचय दिया है।

जैन तार्किकों ने हेतु का एक मात्र स्वरूप अन्यथानुपपत्ति निश्चित किया है जो एक निर्दुष्ट लक्षण है, जो सब मतों के समन्वय के साथ-साथ सबको भी मान्य है। ऐसे हेतु के एकमात्र तात्त्विक स्वरूप निश्चय करने का तथा उसके द्वारा तीन, चार, पांच एवं छह पूर्व प्रसिद्ध हेतु रूपों के यथासम्भव स्वीकरण का श्रेय भी जैनाचार्यों को ही जाता है।

परार्थानुमान के अवयवों की संख्या के विषय में भी जैनों ने पक्षभेद की यथार्थता और अयथार्थता का निर्णय श्रोता की योग्यता के आधार पर किया और इन्हें अवयव प्रयोग की व्यवस्था समुचित लगी जो अनेकान्तदर्शन पर ही आधारित हैं।

जैन दर्शन में कथा का एक वादात्मक रूप स्थिर किया गया है जिसमें छल, जाति, वात एवं वितण्डा जैसी चालाकिया वर्जित थीं।

तार्किकों ने निग्रहस्थान के विषय में महत्त्वपूर्ण प्रगति की थी। इस क्षेत्र में जैनाचार्यों ने भी प्रवेश करते ही एक नई तकनीक प्रदान की और वह थी - जयपराजयव्यवस्था जो सत्य और अहिंसा पर प्रतिष्ठित है।

प्रमेय जड़ हो या कि चेतन, सबका स्वरूप जैन दार्शनिकों ने अनेकान्तदृष्टि का प्रयोग कर व्यवस्थित किया और मुक्तकण्ठ से कहा कि वस्तु परिणामी-नित्य है अर्थात् पदार्थ द्रव्य एवं पर्याय गुणपर्यायवद्द्रव्यम् वा सामान्य एवं विशेष का ग्राहक है, इससे पृथक् नहीं। यह द्रव्य-पर्याय की व्यापक दृष्टि भी जैनों की अपनी देन है।

जैनों ने द्रव्य को सत् बतलाकर सत् को उत्पाद, व्यय एवं ध्रौव्यरूप स्वीकार किया है **-सद्द्रव्यलक्षणम्, उत्पादव्ययध्रौव्ययुक्तं सत्।** ' इस तरह उन्होंने तत्त्व को नित्यानित्यात्मक स्वीकार किया है।

जैन दर्शन में सर्वज्ञत्व का भी अपना पृथक् महत्त्व है। कुछएक आधुनिक विद्वानों का इसमें भिन्न मत रहा है जो अयथार्थ है। कारण कि जैन दर्शन असंख्य स्वतन्त्र आत्माओं की सत्ता स्वीकार करता है। इसके मत में प्रत्येक आत्मा अनन्त ज्ञान-दर्शन एवं सुख-शक्ति से सम्पन्न है और उसमें

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परमात्मत्व निहित है किन्तु सत्त्व इस दुःखबहुल जगत् में अनिष्ट कर्मों के कारण अज्ञान (मिथ्यात्व) से ग्रसित है और जब यही जीवात्मा शुभ कर्मों के उपार्जन से, सदाचरण से तपसाधना के बल पर घातिय कर्मों का क्षय कर (विशुद्ध हो जाता है तब वह) स्वस्वरूप को धारण कर लेता है तो सर्वज्ञत्व को प्राप्त कर लेता है। अर्हत् हो जाता है। सर्वज्ञ समर्थक अनेक अचूक युक्तियां जैन ग्रंथों में प्रचुरतया मिलती हैं। **समयसार** में जैसे कहा भी कहा गया है:

सो सव्वणाणदरसी कम्मरयेण णियएण उच्छण्णो।
संसारसमावण्णो णावि जाणदि सव्वदो सव्वं।। (गाथा ६७)

और भी स्वामी समन्तभद्र की **आप्तमीमांसा** के निम्न दो श्लोक जीवात्मा के सर्वज्ञ व परमात्मा बनने का प्रबल समर्थन करते हैं जैसे कि—

दोषावरणयोर्हानिर्निश्शेषास्स्यतिशायनात्।
क्वचिद्यथा स्वहेतुभ्यो बहिरन्तर्मलक्षयः।।
सूक्ष्मान्तरितदूरार्थाः प्रत्यक्षाः कस्यचिद्यथा।
अनुमेयत्वतोऽग्न्यादिरिति सर्वज्ञसंस्थितिः।।(१।४-५)

इस प्रकार आत्मा से पूर्णज्ञ परमात्मा बनने की प्रबल प्रेरणा जैनदर्शन की अपनी अनुपम विशेषता है। इससे इसमें किसी को यत्किंचित् भी संदेह नहीं रह जाता कि जैन दर्शन की निखिल सैद्धान्तिक दृष्टि वैदिक एवं बौद्ध दार्शनिक दृष्टि से स्वतन्त्र ही नहीं, नितान्त भिन्न भी है।

बन्धुओं, जैनदर्शन में उपर्युक्त इतनी अधिक विशेषताओं के होने के बावजूद भी दुःख इस बात का है कि प्रचार-प्रसार के क्षेत्र में संसार में जितना अधिक सम्मान बौद्ध धर्म-दर्शन को मिला उतना जैन धर्म-दर्शन को नहीं। विद्वानों की दृष्टि में इसका मुख्य एक तो कारण शायद इसमें प्रचलित व्रत, उपवास और ध्यान योग की बड़ी क्लिष्ट-साधना विशेष का रहा है और दूसरे जैन मुनियों एवं सन्तों का नंगे पैर निर्दोष विहार करना, निश्चित समय पर दिन में एक बार मात्र साधनार्थ यथोचित विशुद्ध आहार ग्रहण करना और एकान्तवास करना विशिष्ट है। किन्तु जैनदर्शन की वैसी दुर्गति नहीं हुई कि बौद्धधर्म अपने अस्तित्व के ५०० वर्ष बाद ही भारत से लुप्त हो गया, बल्कि इसे इसका बड़ा लाभ यह हुआ कि भारत के प्रान्तीय अंचल-अंचल में जैन श्रमणोपासक सदैव सहज पाये जाते रहे हैं।

मित्रों, जैसा कि आप जानते हैं कि ११ वीं शदी से लेकर १४ वीं १५ वीं शदी तक का समय भारत के लिए बड़ा दुःखदायी रहा है। इन वर्षों में विदेशी आक्रमणकारियों ने ब्राह्मण धर्म पर ही वार नहीं किया बल्कि जितने भी बौद्ध-जैन उपाश्रय, विहार, मंदिर और विद्या-मंदिर थे उन सभी को प्रायः भग्न कर दिया और प्रचुर साहित्य उन्होंने जला कर नष्ट कर डाला।

१५ वीं शदी से लेकर १८ वीं शताब्दी तक लगभग ३०० वर्षों का समय भारत में मुस्लिम राजाओं के आधिपत्य का रहा है जिसमें धार्मिक लाभ होने की अपेक्षा जैन-धर्म-दर्शन का अधिक ह्रास नहीं हुआ। इन पूर्वोक्त ७००-८०० सौ वर्षों में पश्चिम एवं दक्षिण भारत में अनेक प्रभाविक जैन आचार्य हुए जिनमें आचार्य देवसूरि, रत्नप्रभसूरि, राजशेखरसूरि, जयसिंहसूरि, जिनप्रभसूरि, पं. टोडरमल जैन, हीरविजयसूरि और पं. बनारसीदास आते है जिन्होंने मौलिक तथा भाष्य ग्रंथों की रचना की। इसके इलावा अनेक आचार्य ऐसे भी है जिन्होंने प्राकृत, संस्कृत एवं अपभ्रंश भाषाओं में ही अपनी रचनायें, भाष्य एवं टीला ग्रंथ नहीं लिखें बल्कि भारत की क्षेत्रीय भाषाओं में भी अनेक मौलिक ग्रंथों को रचा है। इन क्षेत्रीय भाषाओं में राजस्थानी, गुजराती, मराठी, तमिल,

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तेलगु, मलयालम और कन्नड़ विशेष हैं। कन्नड़ भाषा में लिखा गया विपुल वाङ्मय मूड़बद्री के जैन भाण्डागार में आज भी सुरक्षित है।

१८ वीं शदी के उत्तरार्ध से लेकर २० वीं शदी के पूर्वमध्य तक लगभग २०० वर्षों तक का समय भारत में अंग्रेजों के प्रभुत्व का रहा है। १६ वीं शदी के उत्तरार्ध में कुछ अंग्रेज विद्वान् भारतीय संस्कृति से प्रभावित हुए। उन्होंने कला और साहित्य को पूर्ण संरक्षण दिया। अजन्ता, एलौरा, आबू, देवगड़ एवं खण्डगिरि-उदयगिरि आदि जैसे कला मंदिर तथा शिलालेख और उन पर उत्कीर्ण प्रशस्तियां प्रकाश में लाये। साहित्य के अनेक भाण्डागारों से उनका परिचय हुआ जिसमें से अधिकतर महत्त्व के ग्रंथों को वे अपने साथ विदेशों में ले गए। कुछ को कलकत्ता, में रखा गया। एशियाटिक सोसाइटी जैसी संस्थाओं की स्थापना की गयी। लन्दन विशेषकर जर्मनी तथा कलकत्ता में आंग्लभाषा में उनका सम्पादन एवं अनुवाद कार्य प्रारम्भ हुआ। तुलनात्मक एवं समीक्षा ग्रन्थों की रचना की जाने लगी। अर्द्धमागधी कोश एवं अभिधानराजेन्द्र जैसे कोश ग्रंथ बनाये गए।

२० वीं शताब्दी का पूर्वार्ध जैन विद्या के लिए बड़ा ही लाभदायक सिद्ध हुआ। इसमें एक तो भण्डारकर ओरिएन्टल रिसर्च इन्स्टिट्यूट पूना और के. पी. जायसवाल रिसर्च इन्स्टिट्यूट पटना जैसे शोध संस्थानों तथा प्रकाशन ग्रंथमालाओं को भी स्थापित किया गया। प्रकाशन संस्थाओं में सिंघी जैन ग्रंथमाला अहमदाबाद, माणिकचन्द दि. जैन ग्रंथमाला, बम्बई, जीवराज ग्रंथमाला, सोलापूर और भारतीय ज्ञानपीठ तथा वर्णी दि. जैन ग्रंथमाला, वाराणसी प्रमुख हैं। कुछ महाविद्यालय और विश्वविद्यालय खोले गए जिनमें आंग्ल शिक्षा नीति के आधार पर अध्ययन अध्यापक प्रारम्भ हुआ किन्तु इसमें श्रमण विद्या विशेषत: प्राकृत एवं जैन दर्शन के अध्ययन को अधिक अधिमान नहीं मिल पाया।

हां, इस काल में कुछ प्रज्ञ, विभूतियों का आविर्भाव अवश्य हुआ जिनमें पं. प्रवर-गुरुवर्य श्री गोपाल दास जी वैरैया मोरेना और श्रीगणेश प्रसाद जी वर्णी सागर प्रमुख हैं। वर्णी जी के ब्रह्मचारी शीतलप्रसाद जी और क्षुल्लक भागीरथ जी ये दो और अन्य साथी थे। इन महानुभावों ने समाज की महत्ती सेवा की। समाज को जागृत किया और सामाजिक संस्थाओं विशेषकर विद्यालय-महाविद्यालयों को खोलने की प्रेरणा दी जिसके फलस्वरूप अनेक जैन विद्वानों का उदय हुआ। जिन स्थलों से अधिकांश जैन विद्वान् निकले उनमें मोरेना, सागर, वाराणसी, जयपुर, बीना और कटनी के नाम विशेष उल्लेखनीय हैं।

इन विशिष्ट विद्वानों में पं. नाथुराम जी प्रेमी और स्व. डॉ. महेन्द्र कुमार जी न्यायाचार्य, पं. सुखलाल जी संघवी, पं. दलसुख भाई मालवणिया, प्रो. एच. सी. भयाणी, पं. कैलाशचन्द जी. शास्त्री, पं. बेचरदास दोशी, पं. डा. पन्नालाल साहित्याचार्य, पं. फूलचन्द्र सिद्धान्त शास्त्री, पं. चेनसुख दास, डा. हीरालाल जैन, डा. जगदीशचन्द्र जैन, डा. एन. ए. उपाध्ये, पं. खूबचन्द्र शास्त्री, पं. जुगल किशोर मुख्त्यार, पं. इन्द्र चन्द्र शास्त्री, पं. परमानन्द शास्त्री, पं. जगमोहनलाल शास्त्री पं. बालचन्द्र शास्त्री, डा. नाथमल टाटिया, डा. दरबारी लाल कोठिया, डा. नेमिचन्द्र शास्त्री, पं. माणिकचन्द्र चंवरे, पं. नरेन्द्र कुमार भिसीकर, प्रो. उदयचन्द्र जैन, पं. वर्धमान पार्श्वनाथ शास्त्री, पं. अमृतलाल जी. शास्त्री और डा. मोहनलाल मेहता, पं. देवकीनंदनजी विद्यावाचस्पति, पं. वंशाधर विद्यालंकार, पं. दयाचन्द सिद्धान्तशास्त्री, पं. मुन्नालालजी न्यायतीर्थ, पं. माणिकचन्द्रजी न्यायतीर्थ, जैन दर्शनाचार्य आदि प्रमुख हैं जिन्होंने प्राकृत एवं जैन दर्शन के दुर्लभ एवं दुरूह ग्रंथों का सम्पादन तथा अनुवाद कार्य कर आगामी पीढ़ी के विद्वानों का मार्ग प्रशस्त किया है।

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इसी अर्धशतक में और भी जैन जैनेतर विद्वान् भी आते हैं जिन्होंने जैन कला, इतिहास, संस्कृति तथा जैनन्यायदर्शन के क्षेत्र में खोजपूर्ण कार्य किये हैं। इनमें सूर्यदोशी, ए. के. चटर्जी, के.के. दीक्षित, एस. एन. घोषाल, ए. बी. ध्रुव, वी. राघवन, के. सी. लवानी, डा. शात्कारि मुखर्जी, डा. ज्योतिप्रसाद जैन, श्री. उमाकान्त पी. शाह, डा. के. डी. वाजपेयी, डा. वासुदेवशरण अग्रवाल, श्री. अगरचंन्द्र नाहटा, डा. पद्मनाभ जैनी, श्री. हजारी प्रसाद द्विवेदी, डा. नेमिचन्द्र जैन, डा. कमलचंद सोगानी, डा. देवेन्द्र कुमार जैन, डा. प्रभाकर माचवे, कुमार पाल देसाई, पाण्डुरंग भीमराव देसाई, मनमोहन घोष, मधुकर महेन्डले, प्रो. बी. डी. बागी और वी. वी. रानडे तथा के. जी. गुण्डप्पा विशेष हैं।

१९५८-१९६०-१९७० का दशक प्राकृत एवं जैन विद्या के लिए बड़ा महत्त्वपूर्ण रहा। केन्द्रीय और राज्य सरकारों ने जैन विद्या के अध्ययन-अनुसंधान के लिए अनेक योजनाएं तैयार कीं। परिणाम-स्वरूप वैशाली (विहार) में प्राकृत एवं जैन विद्या शोध पीठ, अहमदाबाद में एल. डी. इन्स्टिट्यूट, वाराणसी में पार्श्वनाथ शोध संस्थान एवं मैसूर विश्वविद्यालय, कोल्हापुर तथा धारवाड़ कर्नाटक में जैन विद्या अध्ययन पीठ की स्थापना की गई। कोल्हापुर और धारवाड़ के जैन विद्यापीठ पर डा. घाटगे एवं डा. एन. एन. उपाध्ये को क्रमशः तथा वैशाली शोधपीठ का डा. हीरालाल जी. जैन को, एल. डी. इन्स्टिट्यूट का पं. दलसुखभाई मालवणिया को, एवं पार्श्वनाथ विद्यालय शोध संस्थान का डा. मोहनलाल मेहता को डाइरेक्टर नियुक्त किया गया। इस संस्थान से निकले हुए विद्वानों में डा. नेमिचन्द्र शास्त्री, डा. राजाराम जैन, डा. विमलप्रकाश जैन, डा. छगनलाल शास्त्री, डा. दामोदर शास्त्री और डा. प्रेम सुमन जैन मुख्य हैं।

इस दशक में और अन्य विद्वान् प्रमुखता रखते हैं जिन्होंने जैन दर्शन के क्षेत्र में विशिष्ट उपलब्धियां प्राप्त की हैं। इनमें डा. गुलाबचन्द्र चौधरी, डा. भागचन्द्र जैनभास्कर, डा. गोकुलचन्द्र जैन, डा. भागचन्द्र भागेंदु, डा. गोपीलाल अमर, डा. सुदर्शनलाल जैन, डा. दयानन्द भार्गव, डा. आर. सी. द्विवेदी, डा. कैलासचन्द्र जैन, डा. हरीन्द्रभूषण जैन, अक्षय कुमार जैन, श्री. श्रेयांस प्रसाद जैन, डा. कस्तूरचन्द्र जैन, कासलीवाल, डा. देवेन्द्र कुमार शास्त्री, डा. असिम कुमार चटर्जी, एस. के. चतुर्वेदी, डा. सागरमल जैन, विष्णुपाद भट्टाचार्य, एम. चिदानन्द मूर्ति, ए. के. मजूमदार और डा. वंशीधर भट्ट प्रमुख हैं।

१९७० से १९८० के दशक में और भी अधिक जैन विद्या विषयक कार्य हुए और अन्य अनेक जैन जैनेतर विद्वान् इस क्षेत्र में उमड़कर आगे आए। इस दशक की सबसे महत्त्वपूर्ण उभलब्धियों में प्रथम यह है कि १९७४-७५ के वर्ष को भगवान् महावीर स्वामी का २५०० वीं जयन्ती वर्ष घोषित किया गया। राजस्थान सरकार ने अपने राज्य में प्राकृत जैन विद्या के अध्ययन के लिए अनेक योजनाए बनायीं जिनमें मोहनलाल सुखाड़िया विश्वविद्यालय, उदयपुर में स्वतंत्र प्राकृत एवं जैन विद्या विभाग और राजस्थान विश्वविद्यालय, जयपुर, तथा पंजाब सरकार ने पंजाबी विश्वविद्यालय, पटियाला में महावीर जैन चेयर की स्थापना की। संस्कृत विश्वविद्यालय वाराणसी में श्रमण संकाय के अन्तर्गत प्राकृत एवं जैन विद्या के अध्ययन को प्रोत्साहित किया गया। उदयपुर में डा. प्रेम सुमन जैन, पटियाला में डा. वंशीधर भट्ट, जयपुर में डा. भागचन्द्र जैन भास्कर और वाराणसी में जैन विद्या के अध्यक्षपद पर डा. गोकुलचन्द्र जैन को नियुक्त किया गया। सम्प्रति पटियाला का पद रिक्त है और जयपुर में डा. आर. सी. द्विवेदी उक्त जैन शोध विद्या के कार्यकारी निदेशक हैं। इसी दशक में जयपुर में टोंडरमल जैन स्मारक संस्थान की संस्थापना की गई जिसका उद्देश्य जैन प्रचारक विद्वानों को तैयार करना है। इसके अधिष्ठाता डा. हुकुमचन्द्र भारिल्ल हैं तथा कुछ

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एक विश्वविद्यालयों में पालि एवं बौद्ध अध्ययन के साथ-साथ प्राकृत तथा जैनदर्शन के अध्ययन की व्यवस्था की गई जिनमें बनारस हिन्दु विश्वविद्यालय, वाराणसी, लखनऊ विश्वविद्यालय, कुरुक्षेत्र विश्वविद्यालय, सागर विश्वविद्यालय और जादवपुर विश्वविद्यालय तथा कलकत्ता विश्वविद्यालय विशिष्ट हैं। नागपुर और जबलपुर विश्वविद्यालयों में एम. ए. स्तर के अध्ययन की व्यवस्था भी सम्मिलित रूप में की गई है। नागपुर में डा. भागचन्द्र भास्कर और जबलपुर विश्वविद्यालय में डा. विमल प्रकाश जैन कार्यरत हैं। डा. सुदर्शन लाल जैन वाराणसी तथा डा. धर्मचन्द्र जैन कुरुक्षेत्र विश्वविद्यालय में प्राकृत एवं जैन विद्या के अध्यापन में नियुक्त हैं।

इसके अतिरिक्त कुछएक प्रभृति विद्वान् महाविद्यालयों एवं विश्वविद्यालय में कार्यरत रहकर जैन विद्या की महान सेवा कर रहे हैं इनमें डा. फूलचन्द्र जैन प्रेमी, डा. कमलेश कुमार जैन, डा. महेन्द्र कुमार जैन, डा. श्रेयांस कुमार जैन, डा. जयकुमार जैन, डा. कपूरचन्द्र जैन, पुष्पा बोथा, डा. श्रीमती आशा जैन, डा. श्रीमती आशा जैन मलैया, कंचन लोढा, डा. सुषमा गांग, डा. शीतलचन्द्र जैन, डा. सन्मत कुमार जैन, डा. कस्तूरचंद जैन, सुमन, डा. राजेंद्र प्रसाद त्रिपाठी, डा. उदय चन्द्र जैन, डा. हुकुमचन्द्र संगवे, डा. अर्हद्दास डिंगे, डा. छगनलाल शास्त्री, वी. के. पाण्डेय, शांतिलाल छगनलाल पटेल, डा. शिखरचन्द्र जैन, डा. तेजसिंह गौड़ और इन्द्रदेव पाठक तथा डा. महेन्द्र कुमार प्रचण्डिया आते हैं।

१९८० से १९९० के दशक का समय भी कम महत्त्वपूर्ण नहीं है। हस्तिनापुर और श्री महावीर जी में त्रिलोक शोध संस्थान, एवं जैन विद्या शोध संस्थान, श्रवणवेलगोला में बाहुबली जैन शोध विद्यापीठ, दिल्ली में भोगीलाल लहेरचंद इन्स्टिट्यूट ऑफ इन्डॉलॉजी; तथा कुन्दकुन्दभारती शोध संस्थान और लाडनूं में विश्वविद्यालय की मान्यता प्राप्त जैन विश्वभारती इस दशक की विशेष उपलब्धिया हैं। इसी दशक में जैन विद्या के क्षेत्र में जो विद्वान् सामने आये उनमें डा. (श्रीमती) सुनीता जैन, डा. (श्रीमती) विद्यावती जैन, डा. (श्रीमती) किरण कला जैन, डा. दिनेश कुमार सिंघल, डा. ऋषभचन्द्र जैन फौजदार, श्री. राम मिश्र, डा. महेन्द्र कुमार जैन मनुज, डा. धर्मचन्द्र जैन, डा. श्रेयांसकुमार सिंघई, श्री. सुदीप जैन, डा. जगमोहन सिंह राणा, डा. श्री. मुनि सुव्रत शास्त्री, डा. श्री. शिव मुनि, डा. साध्वी ललित कुमारी डा. साध्वी धर्मशीला, डा. साध्वी दर्शनप्रभा, डा. महीपाल जैन इत्यादी प्रमुख हैं जिन्होंने जैन विद्या में शोध पूर्ण कार्य किए हैं।

इसी दशक में आचार्य कुन्दकुन्द की द्विसहस्रशताब्दी मनाने का भी निश्चय किया गया। आचार्य श्री की उपलब्ध कृतियों के प्रामाणिक संस्करण तैयार करने और अनुपलब्ध ग्रंथों की खोज करने की योजनाएं बनायी गईं। सम्पूर्णानन्द संस्कृत विश्वविद्यालय वाराणसी के प्राकृत एवं जैनागम विभाग के अध्यक्ष एवं प्रोफेसर डा. गोकुलचन्द्र जैन के निर्देशन में यू. जी. सी. की प्रोजेक्ट के अंतर्गत नियमसार और अष्टपाहुड जैसे ग्रंथों का पाठालोचनपूर्वक सम्पादन किया जा रहा है। इसमें डा. ऋषभचन्द्र जैन फौजदार, डा. महेन्द्र कुमार जैन मनुज, डा. श्रीमती सुनीता जैन, डा. कमलेश तथा डा. फूलचन्द्र जैन प्रेमी कार्य कर रहे हैं।

इस प्रकार हम देखते हैं कि विगत ५० वर्षों में प्राकृत एवं जैन विद्या के अध्ययन अनुसंधान एवं सम्पादन के कार्य ने महती प्रगति की है। इसमें जैन साधु-साध्वियों और मुनि-आर्यिकाओं के द्वारा किए गए महान कार्यों को भुला देना मेरा अक्षम्य अपराध होगा। आचार्य सम्राट आत्माराम जी महाराज एवं मुनि घासीलाल जी म. के.द्वारा किए गए अधिकांश आगम ग्रंथों का सम्पादन तथा हिन्दी अनुवाद कार्य शोधार्थियों के लिए बड़ा उपादेय सिद्ध हुआ जो लुधियाना, ब्यावर तथा आगरा से प्रकाशित हैं। तेरा पन्थ के आचार्य प्रवर तुलशी जी महाराज को कौन नहीं जानता ?

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आपके द्वारा संचलित अणुव्रत आन्दोलन जगत् प्रसिद्ध है। लाखों देशी-विदेशी जन जैन अहिंसा से प्रभावित होकर अहिंसक बन गए। आपने अपने शिष्य-प्रशिष्यों के सहयोग से ३२ आगम ग्रंथों के पाठालोचन एवं पादटिप्पण सहित संशोधित संस्करणों को जैन विश्वभारती लाडनूं से प्रकाशित कराया। आपके ही सुयोग्य शिष्य युवाचार्य मुनि नथमल जी ने जैनदर्शन विषयक कतिपय मौलिक शोधपूर्ण ग्रंथों का प्रणयन किया है और आज भी इसी कार्य में संलग्न हैं।

उपाध्याय अमरमुनि जी, डा. मुनि नगराज जी और आचार्य आनन्द ऋषि जी एवं आचार्य देवेन्द्र मुनि जी ने भी जैन विद्या की महती सेवा की है। आप मुनिराजों द्वारा रचित साहित्य शोधार्थी विद्वानों का मार्ग प्रशस्त कर रहा है। उपाध्याय अमरमुनि जी ने राजगृह (विहार) में 'वीरायतन' जैन कला एवं साहित्य मंदिर का निर्माण करवा कर जैन कला और संस्कृति को उजागर तो किया ही है साथ ही उन्होंने अपने नाम को भी सार्थक (अमर) बना लिया है।

आचार्य देशभूषण जी महाराज, आचार्य विद्यासागर जी महाराज, आचार्य विद्यानन्द जी महाराज, भट्टारक चारुकीर्ति स्वामी तथा आर्यिका ज्ञानमति माता जी को भी ऐसा कौन व्यक्ति व जैन होगा जो स्मरण नहीं करेगा? आप सभी सन्तों के द्वारा किए गए महान् कार्य बड़े प्रेरणास्पद हैं। आप सभी ने अनेक जैन-विद्यापरक ग्रंथों की रचना की है। आर्यिका ज्ञानमति जी द्वारा कृत **अष्टसहस्री** की हिन्दी व्याख्या और तपोनिधि आचार्य विद्यासागर जी द्वारा रचित दार्शनिक मौलिक महाकाव्य **मूकभाटी** विशेष उल्लेखनीय हैं। 'मूकभाटी महाकाव्य' पर अनेक विद्वानों ने समीक्षाएं लिखी हैं जिनमें ड़ा. शीलचन्द्र जैन एवं डा. भागचन्द्र भास्कर द्वारा कृत शास्त्रीय समीक्षा ग्रंथ छिन्दवाड़ा और नागपुर से प्रकाशित हुए हैं।

ऐसे भी कुछ संस्थान, शोध संस्थान एवं ट्रस्ट हैं जो शोधेच्छु विद्वानों को आर्थिक सहयोग प्रदान करते हैं अथवा उनकी रचनाओं को प्रकाशित करते हैं। इनमें प्राकृत भारती अकादमी जयपुर, वीर सेवा मंदिर दिल्ली, कुन्दकुन्द ज्ञानपीठ इन्दौर, और प्राकृत ज्ञान भारती एज्युकेशन ट्रस्ट बेंगलोर तथा मद्रास का जैन विद्या अनुसन्धान प्रतिष्ठान विशेष हैं। मद्रास विश्व विद्यालय मद्रास में प्राकृत एवं जैन विद्या अध्ययन का स्वतंत्र विभाग का खोला जाना भी १९८०-१९९० के दशक की एक महान् उपलब्धि है।

विद्वानों को प्रोत्साहित करने के लिए समाज ने कतिपय पुरस्कारों को घोषित किया जो उनके उत्कृष्ट खोजपूर्ण मौलिक एवं अनुपलब्ध हस्तलिखित, टंकित प्रकाशित ग्रंथों पर प्रदान किए जाते हैं। इनमें भारतीय ज्ञानपीठ पुरस्कार (दिल्ली), महावीर पुरस्कार (जयपुर), कुन्दकुन्दभारती पुरस्कार, अहिंसा इन्टरनेशनल पुरस्कार में (१) डिप्टीमल जैन स्मृति पुरस्कार (२) भगवान दास शोभालाल जैन स्मृति पुरस्कार और (३) रघुवीर सिंह जैन स्मृति पुरस्कार (दिल्ली), श्री. प्रदीप कुमार रामपुरिया स्मृति पुरस्कार, श्री. चम्पालाल सांड स्मृति पुरस्कार (बीकानेर), इन्टरनेशनल पार्वती जैन अवार्ड, इन्टरनेशनल महावीर जैन वेजिटेरियन अवार्ड (मालेरकोटला, पंजाब) तथा गोम्मटेश्वर विद्या पुरस्कार (श्रमणवेलगोला बेंगलोर) मुख्य हैं।

मित्रो, प्राकृत एवं जैन दर्शन से सम्बद्ध भारत में लगभग २५० से भी अधिक पत्र-पत्रिकाएं निकलती हैं। इनमें कुछ एक शोध पत्रिकाए हैं जबकि अधिकतर पत्र एवं पत्रिकाएं समाज एवं राष्ट्र में नित्य प्रति घटित होने वाली घटनाओं के समाचारों से सम्बद्ध हैं। यहां उन्हीं पत्रिकाओं का उल्लेख करना समुचित समझता हूं जो नियमित और शोध से सम्बन्धित हैं। इनमें मासिक और त्रिमासिक पत्रिकाएं ही अधिक हैं:

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१. मासिक एवं पाक्षिक पत्रिकाओं में :

जिनवाणी सं. डा. नरेन्द्र भानावत, जयपुर, **आत्मरश्मि** सं. तिलकधर शास्त्री, लुधियाना, **सम्यग्दर्शन**, सं. पारसचन्द्र चाण्डालिया, सैलाना रत्तलाम, **अमरभारती** सं. कृष्णानन्द शास्त्री, नालन्दा, **सुधर्मा** सं. चन्द्रभूषणमणि त्रिपाठी, अहमदनगर, **धर्मज्योति** सं. वसन्ती लाल एडवोकेट, भीलवाड़ा, **शांतिलोक** सं. नरेशचंद्र जैन, मैरठ, **गोयम** सं. वीरेन्द्र कुमार जैन, मालेरकोटला, **स्वाध्याय संगम** सं. **गौतम ललवाणी जोधपुर, अहिंसा दर्शन** सं. डा. तेज सिंह गौड़, उज्जैन, **आगम आलोक** सं. श्रीचन्द्र सुराना, आगरा, **जैन प्रकाश** सं. राजेन्द्र नगावत जैन दिल्ली, **श्रमणोपासक** सं. जुगराज सेठिया, बीकानेर, **तरुण** जैन सं. फतेह सिंह जैन, जोधपुर, **श्रमण** सं. डा. सागर मल जैन, वाराणसी, **जैन पथिक** सं. राजकुमार छाजेड अमलनेर महाराष्ट्र, **श्रमण भारती** सं. श्रीमती उपारानी लोढा आगरा, **जैन जगत** सं. चन्दनमल चांद बम्बई, **श्रमण महावीर** सं. राजकुमार जैन चित्तौड़गढ़, **विजयानन्द** सं. सिकन्दर लाल जैन वकील लुधियाना, **दिव्यदर्शन** सं. कुमार पाल वी. शाह घोलका गुजरात, **अर्हत् जैन टाइम्स** सं. गौतम ओसवाल, नई दिल्ली, **जैन गजट** सं. नरेन्द्र प्रकाश जैन लखनऊ, **जैन महिलादर्श** सं. डा. कुसुमशाह लखनऊ, **सन्मति सन्देश** प्रकाश हितैषी, दिल्ली, **सन्मतिवाणी** सं. जयसेन जैन इन्दौर, **दिगम्बर जैन मित्र** सं. शैलेशभाई कापड़िया सूरत, **तीर्थंकर** सं. नेमीचंद जैन, इन्दौर, **जैनविद्या**, श्री महावीर जी, **णाणसार** सं. अशोक जैन, दिल्ली, **आत्मोद्धारक** सं. सुभाषचंद जैन, इन्दौर, **जैनपथप्रदर्शक** सं. रतनचन्द भारिल्ल जयपुर, **कुन्दकुन्दवाणी** सं. कमलकुमार जैन, जबलपुर, **कथालोक** सं. हर्षचन्द्र जैन दिली, **जैन प्रदीप** सं. कुलभूषण कुमार देवचन्द, **प्रेक्षाध्यान** सं. शंकरलाल मेहता लाडनूं, **जैन भारती**, लाडनूं, **अणुव्रत** सं. धर्मचन्द चौपड़ा दिल्ली, **तेरापंथी भारती** सं. सोहनलाल कोचर कलकत्ता, **मोक्षद्वार** सं. गौतमचन्द ओसवाल बेंगलोर, **अहिंसा संदेश** सं. रतनेशकुमार जैन, रांची, **अर्हत्प्रवचन** सं. अनुपम जैन, इन्दौर, **सम्यग्ज्ञान** हस्तिनापुर, **अनेकान्त**, दिल्ली, **गुणस्थान** सन्मतिनगर संगरूर पंजाब और **वीर वाणी**, जयपुर.

२. त्रिमासिक एवं वार्षिक पत्रिकाओं में :

जैन बालादर्श, इलाहाबाद, **आत्मधर्म** उदयपुर, **प्राकृत विद्या** सं. डा. प्रेमसुमन जैन, उदयपुर, **तुलसी प्रज्ञा** सं. परमेश्वर सोलंकी लाडनू, **जिन प्रज्ञा** सं. भागचंद जैन, नई दिल्ली और **जैन भास्कर**, आरा। ये सभी हिन्दी में निकलने वाली पत्रिकाएं हैं।

किन्तु गुजराती, मराठी, कन्नड़ और अंग्रेजी भाषाओं में भी पत्र-पत्रिकाएं प्रकाशित मिलती हैं जिनमें **जैन सौरभ** (गुजराती), **जैन क्रांति** (गुजराती), **आत्म प्रकाश** (गुजराती), **जैन प्रकाश** (गुजराती), **जैन आचरण** (मराठी), **जैन संदेश** (मराठी), **जैनमंत्र गुणभारती** (गुजराती), **मुक्तिदूत** **कान्फ्रेंस सन्देश** (गुजराती), **जिन वाणी** (गुजराती), **जैन जागृति** (मराठी), **आत्मदर्शन** (गुजराती), **दिव्यकृपा, शांति सौरभ** (गुजराती) **जैन डाइजिस्ट, दी जैन ॲण्टिक्विटी जैन जर्नल, अहिंसा वाईस** (अंग्रेजी) आदि प्रमुख हैं।

विगत दो वर्षों में प्राकृत एवं जैन विद्या पर जिन विद्वानों के मौलिक एवं शोधपरक तथा सम्पादित ग्रंथ प्रकाशित हुए हैं वे हैं—

१. मौलिक एवं सम्पादित ग्रंथ :

एडवर्ड कोझे - अपभ्रंश (अंग्रेजी) (१९९२), डा. उदयचन्द-जैनशौरसेनी प्राकृत व्याकरण (१९९०) तथा कुन्दकुन्द शब्दकोश (१९९१), डा. प्रेम सुमन जैन-प्राकृत साहित्य की भूमिका (१९९०),

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जैनिज्म एवं इण्ट्रोडक्शन (१९९०), जैन धर्म और जीवन मूल्य (१९९०), पर्यावरण संतुलन एवं शाकाहार (१९९१), प्राकृत कथा साहित्य परिशीलन (१९९२), प्राकृत-अपभ्रंश और संस्कृति (१९९२), डा. मुनि सुव्रत शास्त्री - योगबिन्दु के परिप्रेक्ष्य में जैन योग साधना का समीक्षात्मक अध्ययन (१९९१), डा. योगेशचन्द्र जैन - जैन श्रमण : स्वरूप और समीक्षा (१९९०), डा. दिनेशकुमार सिंहल वादीभसिंह कृत गद्यचिन्तामणि का समीक्षात्मक अध्ययन (१९९०), एवं श्री मुनि सुव्रत काव्यम् (विस्तृत भूमिका सहित) (१९९२), डा. श्रीमती किरणकला जैन - आचार्यमल्लिषेणकृत स्याद्वादमंजरी का समीक्षात्मक अध्ययन (१९९२), डा. धर्मचन्द्र जैन-जैन दर्शन में नय की अवधारणा (१९९२), डा. श्रेयांसकुमार सिंघई - जैन दर्शनि मुक्तिमार्गः (संस्कृत), डा. राजाराम जैन एवं डा. श्रीमती विद्या जैन - आचार्य कुन्दकुन्द, प्रो. लक्ष्मीचन्द्र जैन-प्रवचनसार, एक अध्ययन (रूपान्तर), आचार्य देवेन्द्र मुनि-कर्मविज्ञान भा. २, डा. सुभाष कोठारी - देविंदत्थओ और श्री सुदीप जैन - अमृताशीति आदि प्रकाशित ग्रंथ विशेष हैं।

२. उपाधि प्राप्ति हेतु प्रस्तुत एवं अनुबन्धित शोध प्रबन्ध :–

मनोरम - जैन दर्शन में कर्म सिद्धान्त : एक अध्ययन, रोहतक, हंस एस. शाह - जैनदर्शन में मुनित्व, बाम्बे, जागृति एन. शाह - जैन और सांख्य दर्शन में ज्ञानदर्शन विचारणा, अहमदाबाद, ओमप्रकाश जैन, बौद्ध और न्यायदर्शनों में ज्ञानमीमांसा का तुलनात्मक अध्ययन हरिद्वार, राजेश कुमार - उमा स्वाति का तत्त्वार्थसूत्र और उनकी टीका, चण्डीगढ़, जगमहेन्द्र सिंह राणा - जैन दर्शन में परमेष्ठी : एक अध्ययन, कुरुक्षेत्र, आशाभारती - तत्त्वार्थसार : एक समीक्षात्मक अध्ययन, कुरुक्षेत्र, हरिप्रकाश - प्रमुख भारतीय दार्शनिक प्रस्थानों में प्रत्यक्ष का स्वरूप, मायाराम - जैन तर्क भाषा : एक समीक्षात्मक अध्ययन, कुरुक्षेत्र, रविकुमार शर्मा - आ. हरिभद्रसूरि के दार्शनिक ग्रंथों में सांख्य एवं जैन दर्शन का समीक्षात्मक अध्ययन, कुरुक्षेत्र. जैन विद्या एवं प्राकृत विभाग, उदयपुर विश्वविद्यालय, उदयपुर में जो छात्र-छात्राएं शोध हेतु अनुबन्धित हुए हैं और जो उन्होंने विषय चुने हैं वे हैं - विपाकसूत्र एवं उसकी टीका का दार्शनिक एवं सांस्कृतिक अध्ययन (१९९०), गाण्डस्सकहाणयपंच का सम्पादन एवं पांच व्रतों की कथाओं का तुलनात्मक अध्ययन (१९९१), दर्शनकथा रत्नकरण्ड का सम्पादन एवं प्राकृत कथाओं के परिप्रेक्ष्य में उसका तुलनात्मक परिशीलन (१९९१), वज्जालग्गं का समीक्षात्मक अध्ययन (१९९२), सूत्रकृतांग का दार्शनिक एवं सांस्कृतिक परिशीलन (१९९२), श्री साध्वी चरित्रलता जैन-जैन आगमों में श्रमण, कु. संस्कृति जैन-जैन संस्कृति साहित्य में श्रीकृष्ण चरित्र, जयपुर (१९९२), इत्यादी विषयों पर शोध कार्य हो रहा है और कुछ प्रबन्ध इनमें से पीएच. डी. हेतु प्रस्तुत किए जा चुके हैं। कुछ एक को पीएच.डी. की उपाधि भी प्राप्त हो चुकी है।

इसके अतिरिक्त विदेशों के विभिन्न विश्वविद्यालयों एवं शोध संस्थानों में प्राकृत एवं जैन विद्या पर मौलिक एवं अनुसंधान परक ग्रंथों की रचना तथा महत्त्वपूर्ण पाण्डुलिपियों का सम्पादन और खोजपूर्ण निबन्धों का प्रकाशन किया गया है उनका उल्लेख विस्तारभय से नहीं कर रहा हूं। फिर भी विगत वर्षों में जो नये जैन अध्ययन के सेन्टर व विश्वविद्यालयों की स्थापना की गई है वे हैं-

१. जनकपुरधाम नेपाल में - इन्टरनेशनल जैन सेंटर, इसके मुख्य सहयोगी संचालक श्री अरुण कुमार सिंह हैं। इसका उद्देश्य जिज्ञासु के लिए जैनधर्म दर्शन के यथार्थ ज्ञान की प्राप्ति कराना है।

२. अमेरिका में अहिंसा विश्वविद्यालय।

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जैनाचार्य सुशील कुमार मुनि जी की प्रेरणा से कोन्टारिका में राष्ट्रसंघ शांति विश्वविद्यालय के सहायक संस्थान के रूप में संयुक्त राष्ट्रसंघ के भवन के पास ही न्यूयार्क में अहिंसा विश्वविद्यालय की स्थापना की जा रही है।

दूसरे, न्यूयार्क में ही कोलम्बिया विश्वविद्यालय में जैन अध्ययन विद्यापीठ की भी संस्थापना की गयी है।

१९९१ एवं १९९२ के मध्य देश-विदेशों में सम्पन्न कतिपय संगोष्ठियों, सेमीनारों और कान्फरसों का विवरण भी मैं विस्तारभय से छोड़ रहा हूं, जिनमें अनेक विद्वान् मनीषियों ने अपने महत्त्वपूर्ण शोध-निबन्ध पढ़े हैं। इसके लिए क्षमाप्रार्थी हूं।

इस प्रकार प्राकृत एवं जैन दर्शन के क्षेत्र में किए गए बहुविध कार्यों का एक विहंगम चित्र अवलोकन मैंने आपके समक्ष प्रस्तुत किया है। यहां मैं एक बात और अवश्य कहना चाहूंगा वह यह कि इस कल्याणकर विद्या से सम्बद्ध हजारों हस्तलिखित दुर्लभ ग्रंथ भारत में विभिन्न ग्रामों नगरों जैसे- राजस्थान में **जयपुर, बूंदी, अजमेर, ब्यावर,** कारंजा, गुजरात में - दोसीबाड़ा पोल, देवसानोपाडो, हमजापटेलपोल, कालूपुर, **जवेरीबाडा, अहमदाबाद, लींबड़ी, ईडर, पाटण, कोबा, गांधीनगर, एल. डी. इन्स्टिट्यूट अहमदाबाद, दिल्ली के जैन मंदिर,** बिहार में **आरा, राजगृह, श्रवणवेलगोला** और **मूड़वद्री** (कर्नाटक), के भाण्डागाररूपी अन्धकूप में छिपे हुए हैं। इनमें से अधिकांश ग्रंथों की सूची बनाना अवशिष्ट है और जिनकी सूची व केटलाग तैयार हैं उनमें भी अधिकतर अप्रकाशित हैं जिनका सम्पादन और अनुसन्धान किया जाना अपेक्षित हैं। युवा विद्वानों को इसके लिए, आमन्त्रित करता हूं कि वे आगे बढ़ें। इस पुण्यकर्म में निस्संदेह, त्याग एवं सौहार्द-सद्भावना से ओत-प्रोत इस जैन विद्या के सत्य, अहिंसा, अपरिग्रह, तथा अनेकान्त सिद्धान्त ने संसार में रचनात्मक भूमिका अदा की है। ऐसी उपादेय, श्रेयस्कर जैनविद्या की उपासना कर अपने जीवन को समुन्नत बनावें कारण कि आयु सीमित है और कार्यक्षेत्र विशाल (जीवन का प्रत्येक क्षण महत्त्वपूर्ण है), उसे व्यर्थ नहीं गंवाना चाहिए- खणो मा उपच्चगा। इन्हीं शब्दों के साथ ओम् शान्ति, शान्ति, शान्ति—

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Indian Linguistics Section

PRESIDENTIAL ADDRESS

By

Dr. S. G. Kantawala, Vadodara

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ॥

Respected General President and distinguished friends,

At the very outset I must express my sincere thanks to the authorities of the All-India Oriental Conference for electing me as the President of the Indian Linguistics Section of this Session which is being held in a distinguished and historic place. I am conscious of the responsibilities and the faith reposed in me as well as my limitations. I feel I am a dwarf, when I think of the brilliant galaxy of the stalwarts who have presided over this prestigious Section in the past.

I cast a glance in the past. I get emboldened, when I find that there are thirtyfive *savants* including my teachers Professor M. A. Mehendale and Professor A. M. Ghatge who have graced this chair and they are here to inspire and bless me. I bow down to them all as my *pathikṛts* and accept this honour with many thanks again and with a request to you one and all to extend your full and hearty cooperation in the successful conduct of this section. It is customary in such addresses to take a stock, to review and comment on the works published during the period intervening the previous session and the present one. Indeed this is a good and a useful practice; but we have now various media of information on various publications. It is for obvious reasons that one finds it not possible to be in contact with each and every publication. You will, therefore, excuse me, if I depart a little from the trodden path by a

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brief survey of the bibliographical part. I would like to dwell on some aspects also. In a sense I want to synthesise these two trends or two practices in my address. I, therefore, crave your indulgence for a synthetic approach in my address.

Considering the question of a suitable theme for this discourse I thought I might talk on Purāṇas as they are now receiving good attention in India and abroad, and as also it was pointed out in the Sanskrit Commission Report[1] that "the ample materials of the Purāṇas are still to be exploited in full:.... Forms and phrases of Sanskrit as a medium of expression, such as Vedic, Epic and so on need to be examined from the points of grammar, diction and vocabulary." In this list one may aptly add "Purāṇas", as Purāṇas and Epics are said to go together. In addition to the Purāṇas I intend to touch the Modern Sanskrit literature, as it is gradually getting prominence and abundance. To be brief I propose to refer to some linguistic aspects of Purāṇas and modern Sanskrit literature.

"Linguistic Science today, like other parts of human knowledge and learning, and like all aspects of human cultures is the product of the past and matrix of its future."[2] I need not dwell here on the linguistic speculations of ancient Indian thinkers which "must have been seriously under way well before the middle of the first millenium B. C." (Robins R. H., *op.cit*, p. 137, on the contribution of Ancient India, vide, ibid., p. 137 ff) and the work done in modern times by scholars in India and abroad, as the same is known to you.

The discovery of Sanskrit and its study "was the prime incitement to early nineteenth century comparative and historical work."[3] The linguistic study of Sanskrit by Europeans had a twofold effect; the comparison of Sanskrit with the languages of Europe formed the first stage in the systematic growth of comparative and historical linguistics and, additionally, in Sanskrit writings Europeans now came into contact with the independently developed tradition of linguistic scholarship in India, whose merits were acknowledged at once and whose influence on several branches of European linguistics was deep and lasting."[4]

In this connection it may be noted that the work of Pāṇini and other Indian linguists on Sanskrit in Europe from 1800 was deep and far-reaching.[5] The RV. is the earliest literary document of the Indo-Aryan languages and its language is not only connected with the other languages of the IE/IH family but also with some of the indigenous languages of India. This leads me to refer here to the latest researches by Subash Kak and David Frawley about the home of the RV. viz. the valley of the vanished and dried up Sarasvatī in Gujarat and Rajasthan. The information about the latitudes points to area in Gujarat, specifically

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modern- day Bharuch and Dwarka,[6] but in the absence of the full text it is wise to refer and leave it here. "Pāṇini is one of the greatest mouments of human intelligence."[7] as L. Bloomfield writes and "features of descriptive linguistics can be traced back immediately to his genius."[8] and it is significant that "the unhistorical approach to grammatical phenomīena in the Aṣṭādhyāyī impresses us as comparatively modern."[9] One knows it well that his "Aṣṭādhyāyī is a grammar, not layman's or teacher's manual."[10] The Vyākaraṇa and the Śikṣā are closely related two Vedāṅgas out of the six Vedāṅgas which constitute the ancillary Vedic licterature. "The Prātiśākhya works.", D. D. Mahulkar writes, "have a freshness of empirical outlook and practice..... The linguistic corpus before the Prātiśākhya writers and the earlier grammarians including Pāṇini was distinguished by variance and they made their way through it accommodating it in their systems as much as possible."[11] The "variance-approach" according to him makes many of the matters clear by the evidence available from the data of the languages of the north-western area of and beyond India. He undertook this study" to explore the new surroundings that socio-historical linguistics will be facing in our country in the near future."[12]

The Sanskrit was stabilised by grammarians, but there was a process of continual linguistic change and we have the MIA and NIA languages.[13] There are to be found in addition many elements and their influences whose origin lies in the non-Ayan languages in contact with which the Indo-Aryan developed.[14]

In the two great Epics of India i.e. the Rāmāyaṇa (= Rām) and the Mahābhārata (= Mbh) there are extensive documents of Sanskrit "belonging to a period nearer to Pāṇini than the classical literature in the narrow sense. They provide also evidence of the wide popularity of one type of Sanskrit literature among the masses of people, since these works were reserved for no special or cultivated audience, but intended for public recital to the population in general."[15] Purāṇas form a substantial bulk of Sanskrit literature and occupy unique position in Indian literature both sacred and secular."[16] The earlier versions of the Purāṇas no doubt extisted at the period of the Bhārata war and that of Magasthanes. "The extant Purāṇas, however, can be assigned to the early centuries of the Christian era....."[17], observes A.D. Pusalkar. The Mahābhārata is assigned to a period between 4th century B.C. and 4th century A.D.[18] To explain grammatical and metrical irregularities F. E. Pargiter put forward a view that Purāṇas "were quite probably in Prakrit originally, an old literary Prakrit used by the higher classes."[19] These were Sanskritised later on by converting Prakrit words into Sanskrit.

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This theory is based on his hypothesis of two traditions: 1. Brahmin and 2. Kṣatriya and this is not acceptable, as there is "no basis for postulating the existence of Purāṇas originally in Prakrit."[20] Even for the Mahābhārata it was contended by scholars like Grierson and others[21] that it was in Prakrit, but this theory is not found acceptable.[22]

As noted earlier "the Epics and Purāṇas were intended to cater for the general public, to instruct them and to make a popular appeal. The Devībhāgavta- Purāṇa states that Purāṇas were created to instruct the Śūdras, the women-folk and the *brahma-bandhus;* hence "it was but inevitable that there should be an influence of popular speech both on the composers and transmitters of the tradition."[23] The two great epics: Mbh and Rām represent the earlier literary and linguistic history. Their "language is Sanskrit definitely enough, but it is a Sanskrit which frequently violates the rules which Pāṇini had laid down and which were always observed in the more orthodox literary circles."[24] Epic Sanskrit is a later form of Sanskrit than that of Pāṇini. The Mbh story was familier to the people before Pāṇini's time. The statement of the Matsya-Purāṇa that Purāṇas were created before the Vedas, may suggest that Purāṇa-tradition is earlier than the *Sruti* (Vedic) tradition— in other words the *muni* tradition— which is a popular tradition, is earlier than the ṛṣi-tradition. Like the Epics the Purāṇas were recited and transmitted by the *sūtas* whose Sanskrit was popular and not that of the educated and cultivated class. Thus "the language of the Epics served also as a model for the language of the Purāṇas, of which the earliest core dates to the same period."[25]

Amongst the Purāṇas the Matsya-Purāṇa, the Vāyu-Purāṇa and the Brahmāṇḍa-purāṇa are said to be older Purāṇas and they are assigned by P. V. Kane[26] to a period between 300 A. D. and 600 A. D. in general; it is also true that various chapters of Purānas are assignable to different periods of time. The text of Purāṇas has been dynamic and subject to revisions and additions. Amongst these three Purāṇas the Matsya-Purāṇa is "one of the older works of the Purāṇa- literature or at least one of these which have preserved most of the ancient text."[27]

Like the language of the Epics the language of the Purāṇas shows many deviations from the Pāṇinian rules of grammar. These deviations are generally described as *ārṣa,* archaic, *a-Pāṇinīya,* un-Pāṇinian or non-Pāṇinian.

These irregularities pertain to the domain of phonology, morphology and syntax generally. The phonological irregularities are of the type of hiatus within a *pāda,* hiatus between two *pādas,* hiatus within a word i.e. internal hiatus, irregular *sandhi, e.g.* double *sandhi,* shortening or

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lengthening of vowels *metri causa,* loss of an initial vowel of a preverb, vowel-haplology, consonantal and vocalic change by attraction. Morphological irregularities include declensional deviations, irregular numerals, confusion of numbers, irregular compounds, change of *pada* and conjugation, transference of verbal stems, irregular gerunds, change of voice etc. Syntactical aberrations include genitive for dative, locative for dative, nominative for accusative etc.[28]

It may be noted that in the Vedic language the conjugation and the *Pada* were not fixed. The active voice and the middle voice had sometimes some semantic value in the Ṛgvedic language. One has to investigate such relics in the Purāṇic language.

As noted earlier these Purāṇic aberrations are common with those of the Epic language.[28] When Purāṇas give *subhāṣitas,* adages, maxims, instructions, the optative/ potential forms are generally used; but such forms carry the force of imperative also. The phenomenon of the use of two or more synonyms side by side is met with; in such cases one synonym functions as an adjective, while the other one functions as a substantive. This reminds one of the problem of synonyms in the Veda. One is tempted here to find an extended operation of the statement that Purāṇas are the quintessence of the Vedas. Semantic change operates also on the temporal axis. The vocable *netra* means ordinarily "an eye", but in the Matsya-Purāṇa in the context of the variety of cloths the vocable *netra* comes to signify a particular variety of silken cloth. This was a characteristic of the Gupta period. It is also mentioned by Kālidāsa in the Raghuva⁰ (7.39).[30] In the Purāṇas one comes across *nirvacaṇa-s* ("etymologies"). They are given to explain a particular activity or an aspect of one concerned in the course of a narration or without a narration. The derivation is generally indebted to Yāska's Nirukta or some Vedic text. In the matter of derivation Purāṇas seem to follow the principle of Nairuktas, i.e. all nouns are derived from verbs " *nāmānyākhyāta-jānīti Śākaṭāyanaḥ, Nairukta-samayaś ca/* Nirukta 1.12) In some cases a word is derived from a particle and a verb. About the mode of derivation it may be said that it has the usual method of introducing a derivation by *kasmāt.* It also employs *tasmāt* or *tena.* In addition to this mode there is also the use of ablative of the noun derived from a verb. It is interesting to note that this tendency is traceable to the Upaniṣadic derivations.[31] "The basic vocabulary of Sanskrit is Indo-European." but "there exists a large number of words which are without Indo-European etymology. In the very earliest language such words are few, but they progressively become more." (Burrow T., op. cit., p. 375). In the RV, the earliest literary document there is a small nucleus of such elements.[32]

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which went on growing with the passage of time. The Purāṇas are no exception to this process of borrowing and loan-words and back-formations or Sanskritised forms are met with. In the Matsya-Purāṇa in the context of eatables the vocable *iṇḍarī-iṇḍalē* is met with. The other corrersponding Sanskrit form is *iḍarikā* and the Prakrit one is iḍḍariya and the Kannada vocable is *iḍarī-iḍal,* [33] One may refer here to an idea of "Purāṇic Dictionary" which can also owe its origin to other factors also.[34]

"The proper linguistic study of these un-Pāṇinian forms have a great philological value," observes Sunitikumar Chatterjee, who continues further that "the language of the Purāṇas and the Mahābhārata as well as the Rāmāyaṇa in this way shows a common family likeness, with what is known as Buddhist Hybrid Sanskrit, where we have an attempt at harmonization between *Prākṛt* (a) or Middle Indo-Aryan and Śanskrit or Old Indo-Aryan.... Each of the Purāṇas has got in its language something new and suggestive to tell us about the development of language and culture in India."[35]

When we have terms like Buddhist Hybrid Sanskrit, Jain Sanskrit, Epic Sanskrit, one may use a term like "Purāṇic Sanskrit," which is also a variety of popular Sanskrit.

Modern Sanskrit Literature

Let me now refer to some language-aspects which are met with in the modern Sanskrit literature.

The post-Jagannātha period is taken as the "Modern Sanskrit Period" and "the literary activity of Jagannātha lies between 1620-1660 A. D."[37] The modern Sanskrit literature is quite rich and the twentieth century literature testifies to the cultivation of new themes and forms of literature. "Some of the modern Sanskrit works have a fairly good expression answering very well the genius Sanskrit idiom, but in many others departures from it are visible, the *raison d'etre* being advanced for them being the need to simplify Sanskrit to encourage people to take it."[38]

En passant it may be recalled that Purāṇakāras employed simple, popular and colloquial Sanskrit which people could easily understood. The same observation also holds good for the Jaina Sanskrit.[39]

The departures referred above refer to some linguistic and grammatical peculiarities etc., e. g. short shrift *sandhi,* preference for the use of *Kṛdanta* forms over *tiṅanta* forms etc.[40] Borrowed features come in through loan-words.[41] and the twentieth century Sanskrit literature is no exception to this phenomenon.

The phenomenon of loan-words occurs in the form of (1) Graphic loan, e.g. Marathi vocable *peśave* as in *peśave-vaṁśajāḥ*,(2)

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Loan-translations, e. g. the vocable 'tea' is rendered as kaṣāyapeya, 'railway train' as *vahni-vāhana,* 'Alexander' as *Alakasundara* or *Alikacandra,* 'Indian Civil Service' as *Hinda-Saujanya-Sevā* etc. In these cases of coining of words Satya Vrat Shastri suggested that a dictionary of such coined words may be prepared and I would like to endorse his view. We see a process of Sanskritisation of foreign words or back formations. e.g. *Nayapālya* for 'Napoleon', *Ādyavrata* or *Yaduvṛddha* for 'Edward'. (*vide* Varnekar S. B., opcit, Gujarati Translation by Ravel A. J. and Lele Vijaya, *op.cit., pp. 224 ff)(2a).* Proverbs are also translated e. g. "let the dogs bark, the caravan goes on." *nākrośāt sārameyāṇāṃ vijahāti pathaṃ gajaḥ!* One meets with also case of(3)" resemblant translation" e.g. 'Aurangzeb' as *Avaraṅgajīva(4),* onomatopoeic translation *Sūṁ sūṁ* **kṛtvā jagāma golī.** There are also instances(5) of Loan-shift: e. g. B.B. & C. I. Railways." as *bībīsīāyasavartman,*(6) phonetic substitution : Wordsworth" as *Varḍasvathādipaṇḍitāh:* Here the phone (z) in the vocable "Wordsworths" undergoes a change to (S) i. e. (Z) becomes (S), because Sanskrit does not have (Z) (7) Phonemic loan: e.g. "madam" as मेडम where the phoneme E is introduced since Sanskrit has the phoneme e/ only.(8) phonetic change. Here "the borrowed form is subject to the phonetic changes that occur after its adoption"[42] e. g. "coffee" as *kāphī* in "Kāphīṣodaśikā" by Swaminathan. Here the change is from (c) to (a) (f) to /ph/

(9) Semantic change: Shift of emphasis. Most words have several meaṇings, but the variation here is really more extensive than the dictionary meaning (vide Sturtevant E. H., Linguistic Change, Stechert & Co., New York, 1942, p. 86), e. g. *pārasika* stands for 'Persians' in general; but in M. S. Aney's "SrīTilaka- Yaśorṇava" it stands for 'parsis', etc. It is wall-known that "grammatically borrowed form is subjected to the system of the borrowing language."[43] and this occurs in the areas of declension, gender, syntax etc.[44] Sanskrit words are made to carry the regional meaning or the mother tongue meaning e.g. the vocable *sattā*. New words are also coined, e. g. "cross examination" is rendered as *tiryak-parīkṣanam*" "cap" is rendered by *"topī"* etc.[45] Some times the regional/mother tongue words are used side by side with the Sanskrit words; e. g. *bhābhī;* and bhrātṛjāyā.[46] Another feature of modern Sanskrit is the construction of sentences which does not answer the true Sanskrit idiom. They are weighed down by Hindi or vernacular influence."[47]

I think I have said enough on the linguistic aspect and I need not dwell more for want of time and space and hence I should turn to the second part of my address i.e. the bibiliographical of the review section.

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PART II

Limitations of time and space prevent me from reviewing all the publications, books, monographs, research-papers etc. I shall, therefore refer to some of them here. Before I proceed to the bibliographical survey, I may make a brief mention of some projects:

Projects

1. The Department of Linguistics, Deccan College, Post-graduate and Research Institute, Pune has undertaken an epoch-making important project of "An Encyclopaedic Dictionary of Sanskrit on historical Principles" which was initiated by Dr. S. M. Katre, who was succeeded by Dr. A. M. Ghatage. Vols. I to III, Part I were published under the general editorship of Dr. A. M. Ghatage. Vol. III Part II and onwards are being published under the general editorship of Dr. S. D. Joshi. The Vol. IV, Part II was published in 1991 and we are awaiting further volumes with an accelerated speed with the same high standard in the years to come.
2. The BORI has undertaken a project of "Prakrit Dictionary" under Prof. A. M. Ghatage. The Vaidika Saṁśhodhana Mandal has undertaken a project of "Avestan Dictionary" under Prof. M. A. Mehendale, Dr. R. Peer and Mrs. Nalini Dhadphale. In the case of the former the extraction of words is completed. Some more material is now being extracted from other works. Some articles are under preparation. An introduction of 26 pages giving the principles followed in the preparation of the Dictionary is written by Dr. A. M. Ghatage and the first fascicule is to be out on the occasion of the *amṛtamahotsava* of the BORI in May, 1993. In the case of the latter entries in the first hundred columns of Bartholomae's "Altiranisches wörterbuch" have been revised and written out for publication, while the work on column 101 onwards is in progress.
3. Vishveshwarananda Vishvabandhu Indological Institute at Hoshiarpur has a project of publishing a glossary of North-Western Himalaya Dialects complied by the late Dr. Siddheshwar Varma. One volume under the title: "A Glossary of Khasi Dialect" is published by Dr. B. B. Chaubey in the Punjab University Indological Series, while the Dogri Institute of Jummu is conducting research in the Dogri dialect.
4. The Departmeent of Lexicography of the Telugu University, Hyderabad has a dictionary project on the "Newspaper language" and is in its final stage.

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5. The Department of Linguistics of the M. S. University of Baroda has a project on "Parasi-Gujarati: A Socio-Linguistic Variation" under Dr. Bharati V. Modi.
6. The Department of Sanskrit and Prakrit of the University of Poona, Pune has two projects in progress viz. (i). New Edition of the Aṣṭādhyāyī and (ii) A Source-Book of Prepaṇinian Thought, under Dr. Saroja Bhate.
7. The Department of Linguistics of Dr. Hari Singh Gour Vishva-vidyalaya, Sagar (MP) has a project on "A Study of Accoustic Features of speeches produced in Normal and Abnormal conditions" under Dr. B. D. Mishra.
8. International School of Dravidian Studies, Trivandrum conducts the following four projects (relevant to Malayalam Studies)

   1. Project for the Dravidian Encyclopaedia.
   2. Project for Encyclopaedia on Dravidian Tribal Communities.
   3. A Linguistic Study of Communicative Disorders.
   4. A Study of the Early Inscriptions in Malayalam.

The 21st All-India Conference of Dravidian Studies is scheduled on 15, 16 and 17 July, 1993 under the auspices of the International School of Dravidian Linguistics, Dravidian Linguistics Association and Indian Institute for Dravidian Studies at Kuppam, Andhra Pradesh.

The death-centenary of Dr. Hermann Gundert, a renowned linguist missionary, was recently celebrated in Germany and India on 25th April, 1993. The memorial session was from April 18 to 25, 1993.

The World Malayalam Congress was held on May, 19, 1993 at Stuttgart, Germany as a part of the observance of Dr. Hermann Gundert's death anniversary (vide for details Times of India dated 23 May 1993. Review P.3 Ahmedabad edition.)

It is happy to note that Konkani, Manipuri and Nepali are now given the official recognition by the Parliament in the eighth schedule through a constitution Amendment Bill adopted on 20-8-1992 (Thursday) (vide Times of India dated 21-8-1992; 24-8-92, 11-4-92). Now, there will be eighteen languages in the eighth schedule i.e. these three plus the other fifteen languages viz. 1. Assamese 2. Bengali, 3. Gujarati, 4. Hindi, 5. Kannada, 6. Kashmiri, 7. Malayalam, 8. Marathi, 9. Oriya, 10. Panjabi, 11.Sanskrit, 12. Sindhi, 13. Tamil, 14. Telugu and 15. Urdu.

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Bibliographical Survey:

Let us how turn to some publications

(9) Books/Monographs/Felicitation-Volumes etc.

Various schools of thought in India have given their mind to the problem of language and we have "The Word and the World: India's Contribution to Study of Language" (1990) by Bimal Krishna Matilal. It deals with the philosophy of language and gives a beautiful exposition and a critical analysis of the classical theories. It contains a study of Indian semantic theories and syntactical issues. It is an outstanding contribution to the field of Indian Philosophy of Language. "Language Variation in South Asia" (1990) by William Bright is a collection of the author's writings on socio-linguistics from 1960-1988. Amongst other articles it contains also an article on "Hindu Numerals" as well as three other articles on linguistics and archaeology. Umrao Singh Bisht writes on "Concept of Language" (1990), Uday Narayan Singh writes "On Language Development and Planning: A Pluralistic Paradigm' (1992). "Stylistics of Figurative Language" (1990) by V. P. Sharma presents an analysis and understanding of the relationship connecting metaphor and metonimy towards communication and cognitions as well as the indeterminate knowledge of literary meaning. "Linguistic Perspective of Literary Style" (1990) by Ravinder Gangesh reviews the work done in the field and draws up a linguistic framework for analysing literary style etc. K. C. Dash has authored a book entitled "Relations in Knowledge, Represention Studies in Nyāya, Mīmamsā, Tantra, Modern Linguistics and Artificial Intelligence in Computer application" (1991).

We have a nice book on "Indo-European Moods in Greek and Sanskrit" by Satya Ranjan Banerice, giving a comparative study between Sanskrit and Greek on some aspectual categorization (1991). There is also a very useful book: "Handbook of Sanskrit Philology" by Satya Ranjan Banerjee (1988), giving a systematic study of Sanskrit Language and Philology. Satya Swarup Mishra has published "The Old Indo-Aryan: A Historical and Comparative Grammar." Vol. I (1991).

Sanskrit Syntax is dealt with in "Studies in Sanskrit" which is a volume in honour of centennial of Speijer's "Sankrit Syntax" edited by Hans Henrich Hock. (1991). It contains papers read at the Sanskrit Syntax Symposia held at the 1986 South Asian Language Analysis Round Table (University of Illionois, Urbana Chaimpaign) and the 1987- South Asian Languages Analysis Round Table (Cornell University and University of Syracuse).

Lila Govilkar writes on descriptive linguisics in her book: "वर्णनात्मक

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भाषाविज्ञान" (in Marathi) (1992).

"Encyclopaedia of Indian Philosophies." Vol. 5. "The Philosophy of Grammarians" edited by Karl H. Potter (General Editor) and Harold G. Coward and K. Kunjunni Raja (1990) is an important publication giving an overview of the philosophy of grammarians. We have now also the English translation of "The Vākyapadīya of Bhartṛhari" (Brahmakāṇḍa) by K. Subrahmanym (1990) and also "The Word-Index to the Vākyapadīya of Bhartṛhari" with a complete text in the Devanagari reproduced from the Roman text by Wilhelm Rau by Saroja Bhate and Yashodhara Kar (1991). It is the first ever published index in Devanāgarī with the complete text in Devanāgari. "Mahābhāṣyadīpikā of Bhartṛhari" (Fasc. VIII. Āhnika VII) (1991) is edited by G. B. Palsule and V. B. Bhagavat. James W. Benson writes on "Patanjali's Remarks on Aṅga" (1990). There is also a book: "The Taddhita- Rules" (1990) edited by Saroja Bhate.

V. N. Jha writes on "Prepāṇinian Grammatical Tradition: A Linguistic Analysis of the Ṛagvedi Padapāṭha" (1992) and D. D. Mahulkar writes on "Pre-Pāṇinian Linguistic Studies" (1990) wherein he tries to explore the linguistic corpus before the Prātisākhya- writers and earlier grammarians including Pāṇini. He observes that this corpus was distinguished by its variance.

There are also some studies on Pāṇini and other grammarians. In his "Zero in Pāṇini" (1990) M. D. Pandit identifies lopa as zero and further considers it under three different heads: *Lopa, It* and *Anuvṛtti*. In "Pāṇini-Reinterpreted" (1990). Charu Deva Shastri delves deep successfully in the mysteries of Pāṇinian grammar. Karuna Sindhu Das writes on "A Pāṇinian Approach to Philosophy of Language" (1990). Kumari Prabha examines the contribution of Jain writers to Sanskrit grammar in her book "जैनाचार्यों का संस्कृत व्याकरणको योगदान" (1990), while Shrikant Pandya has a book in Sanskrit entitled: व्याकरणशास्त्रदृष्ट्या सम्बन्धस्वरूपपर्यालोचनम्" (1990). Shri Prakash Shukla writes on grammar as depicted in Agni-Purāṇa in the book. "पाणिनीय व्याकरण एवं अग्निपुराणमें निरूपित व्याकरण" (1990). Sindhu S. Dange writes on "Purāṇic Etymologies and Flexible Forms: Some Glimpses (1989) and Sima Bose makes a linguistic study of the Viṣṇu-Purāṇa in "विष्णुपुराण: एक भाषावैज्ञानिक अध्ययन" (1991). Sushila S. Desai devotes a chapter on the language ot the Bhāgavata-Purāṇa in her book "The Bhāgavata Purāṇa: A critical study" (1990). In "Sanskrita-Vākya Saṁracanā (In Gujarati) (1990) V. M. Bhatt attempts a fresh approach to the study of sentence-constructions in Sanskrit. The trust in the book is on examining and explaining the various morphological constructions at the level of the sentence-structure as well

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as the morphology of noun-phrase and verb-phrase and on the classification of adjectives into two categories (१) अभेदमूलक विशेषण (२) भेदमूलक विशेषण. S. S. Janaki writes on spoken Sanskrit in her book: "संस्कृतव्यवहार:". (1990). The CD is rendered by her in another book by her student. Satya Ranjan Banerjee discusses the influence of Sanskrit on Indian languages with particular reference to Tamil, Persian and Urdu in his book: "Sanskrit and Indian Languages" (in Bengali) (1993). The following books may also be noted: 1. Language variation and language change edited by Aditi Mukherjee (Proceeding) (Osmania University)" 2. Tense and Aspect." (Proceedings), edited by B. Lakshmi Bai (Osmania University) 3. "Osmania Papers in Linguistics" (Annual Publication of the Department of Linguistics, Osmania University. Hyderabad). "Calt Papers" (annually published by the University of Hyderabad, Hyderabad). Lachman M. Khubchandani writes on (1) Language, Culture and Nation Building : Challenges of Modernisation, 1991, (Shimla) and (2) Tribal Identity: A Language and Communication Perspective 1992 (Shimla).

"Linguistics at Large: Papers in General and Applied Linguistics" is edited by V. Prakasam and S. V. Parasher (1991) (Hyderabad).

As the list of publications of the Dravidian Linguistics Association of India, Trivandrum is separately available, these publications are not repeated here.

Let us now have a look at some books in the area of MIA and NIA: "प्राचीन अर्धमागधी की खोजमें" (1991) by K. R. Chandra is a valuable contribution to the MIA studies. It tries to bring out the salient features of the original Ardha-māgadhī on the basis of the Ācārāṅgasūtra in which "the canonial literature of the Śvetāmbaras was written," in the comparative light of the evidence of Pāli Piṭakas and Aśokan inscription" This is a thought-provoking research work.... the present text will contribute a lot to the field of Prakrit textual criticism" (Review by Satya Ranjan Banerjee in Jain Journal, Calcutta, April, 1992). H. C. Bhayani writes on Desya Prakrit in his" Studies in Desya Prakrit" (1988). Satya Ranjan Banerjee has edited "Kaccāyana's Pali Grammar" and he has a linguistic approach therein (1992). H. C. Bhayani writes on historical grammar of Gujarati in his book on Gujarati "गुजराती लाजानं खैतिरासिह व्याकरण(१)" (1988). It is a "pleasant break-through in Gujarati Linguistics by opening a new field of research in dichronic syntax" (Review by Bharati Modi. JOB 39.1-2 issued in August (1991)). Urmi Desai has an article on it by way of an introduction to this book (Forbes Gujarati Sabha Quarterly, January- March, 1989). "Gujarātī Vākyaracanā" by Arvind Bhandari is a work first of its kind. He approaches the problem from the point of view of case-grammar, relational grammar

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and functional grammar. His approach is eclectic and draws upon the modern as well as on the ancient Indian Sanskrit grammarians and discusses syntactic structures etc. (1990). M. N. Acharya writes on the grammar of the Marathi language in his book "Marathi Vyākaraṇaviveka" (1991) and Shailesh Sadashiv Pundlik writes on stylistics in his book "शैली वैज्ञानिक चिकित्सेचे तंत्र आणि मंत्र" (1991). Krishnashri Arjuanwadkar writes on the history of Marathi grammar in his book "मराठी व्याकरणाचा इतिहास" (1992). A. H. Bhave writes in "म्हणी वाक्प्रचार व शब्दप्रचार" (1992). J. J. Trivedi writes on comparative grammatical aspect of Hindi and Gujarati in his "आधुनिक भाषाविज्ञान के वाक्य केन्द्रिय परिप्रेक्ष्य में हिंदी गुजराती तुलनात्मक व्याकरण विचार" (1991) and Indra Sitamshu and Naresh Mishra write on "प्रीक्ति: स्वरूप, संरचना और शैली" (1990) and "शब्दप्रयोग" (1990) respectively. The following books may also he mentioned:

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I would also like to thank you one and all for giving a patient hearing to my address. On behalf of the Conference and on my personal behalf, I extend a most cordial welcome to you one and all and look forward for your kind cooperation in the smooth and successful conduct of this section.

Let me conclude now with/

भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभि-
र्व्यशेम देवहितं यदायुः॥

Thank you again.

RV. 1.89.8

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Philosophy, Religion and Reason

Presidential Address

By

Dr. A. P. Misra

A truth that is found illustrated fully in the philosophical and religious thought of India is that philosophy and religion are intimately related to each other, that both of them have their origin ultimately in some deeper urges and aspirations of man. Though philosophy is primarily concerned with an inquiry into the nature of 'Sat' i. e. Reality, yet it cannot afford to ignore man. It has to develop a right understanding and appreciation of the deepest problems of man's life and existential situation. So also, though religion at its best level concerns itself mainly with the problem of unity with the Divine and with the realisation of the supreme value of human life (Parama Puruṣārtha) called Mokṣa or salvation, yet it cannot ignore ontological problems altogether. It has to reveal a right understanding of the nature of Sat i. e. Divine and also of man and the world.

The religious and philosophic thought of India finds its most profound expression for the first time in the Upaniṣads which are, on the one hand, dominated by the desire to know the real nature and structure of man of the world and of Sat i. e. the ultimate Reality, and on the other hand they want to free man from his subjection to ignorance, suffering and death. They not only want to have an intellectual understanding of the Reality but they also want to have direct experience of It, and attain unity with It. It was so because they knew it fully well that only that person was able to free himself from suffering, transmigration and from subjection to finitude who became an Ātmajna i. e. the knower of his own self the same as ultimate Reality. This

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truth has been repeatedly and clearly brought out in the Upaniṣadic literature. One such instance is found in Chāndogya VII. 1,3 wherein sage Nārada approached Sanatkumar with the request that as he was only Mantravid and not an Ātmavid, he should kindly help him in acquiring knowledge of the Ātman i. e. Self so that he may get rid of all sorrows and sufferings. He had learnt from the great sages like him that one who has known his own self and realised Its essential unity with the Sat, i. e. Reality, swims across the ocean of sorrows and sufferings.[1] It is for this reason that the philosophers and thinkers of the Upaniṣadic age do not maintain an indifferent attitude towards the Sat or the Reality. They teach man to have direct and immediate experience of the Reality. The Indian tradition has conceived suffering both in the empirical as well as transcendental or ontological aspects. Suffering in its empirical aspect is that which is experienced by all the people from time to time in the course of their lives. It is experienced as feeling of pain and is known as Ādhyātmika, Ādhibhautika and Ādhidaivika as caused by physical or mental disorders, by external agencies, or by natural events. In its transcendental aspect, suffering constitutes the structure of man and conditions his very existence. It symbolises man's subjection to finitude, to ignorance and the cycle of birth and death. Man, according to Upaniṣads, is subject to suffering and death so long as he does not realise his real self, this being the same as Brahman, the Infinite, the Greatest. This truth is the essence of the concluding lines of the dialogue that took place between the sage Nārada and Sanatkumara, wherein it is said that real and lasting happiness or bliss is achieved only when man realises the Infinite Brahman and becomes one with It, and not during the state of his subjection to finitude in terms of time and space etc.[2] Thus it is quite clear that the Philosophy of the Upaniṣads is deeply religious in character. It not only tries to have a cognitive comprehension or understanding of the Reality but also moves man to attain salvation which is the supreme goal of life, by having the direct experience of the Sat i. e. the Reality and becoming one with It.

The Buddhist tradition also lays equal emphasis on the purity of conduct and the nobility of thought for Nirvāṇa i. e. the discontinuance of life. It also has its origins in man's realisation of the truth that his life, his existence, is full of miseries, is persuaded through and through by suffering. Buddha's detachment from his princely life took place after his repeated visualisation of physical weakness, disability and decay caused by diseases and old age suffering. This constitutes the suppreme truth– Āryasatyas as it has been called by Buddha– of Buddhism. Lord Buddha taught four Ārya-satyas viz. duḥkha, duḥkha-samudaya,

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duḥkha-nirodha-mārga and duḥkha-nirodha. The first three he included under saṁvṛti satya and the last under paramārtha satya.[3] Thus duḥkha-nirodha which Buddha called Nirvāṇa, is according to him paramārthasatya i. e. real truth and is to be achieved at all cost. Just as Śaṅkarācārya held that dvaita i.e. duality taken resort to by the scriptures for their teachings was essential for the teaching of advaita i. e. non-duality, so also Nāgārjuna had earlier held that the way to paramārtha lay through saṁvṛti. Nāgārjuna holds that teaching of paramārtha is not possible without taking recourse to saṁvṛti i.e. vyavahāra, and without attaining paramārtha nirvāṇa is not possible. Although the Mādhyamika school doesn't believe in any Absolute in the ontological sense, he advocates Pudgala-nairātmya and Dharma-nairātamya, yet he believes in paramārtha-tattva (Satya) which Nirvāṇa is. The Mādhyamika accepts only the absolute value or truth (viz. Nirvāṇa-tattva) unlike the Advaitavedānta which accepts both viz. the Absolute (viz. Brahman or Ātman) as well as absolute value i. e. Mokṣa. But in spite of rejection of all ontology, the Mādhyamika also like the Vedic ṛṣis lays great emphasis on the cultivation of ethical and spiritual values, like dāna i.e. charity, śīla i.e. virtuous conduct and karuṇā i.e. compassion etc. as they alone constitute the way to Nirvāṇa. Though these pāramitās are also essenceless like all other empirical things, yet they are to be cultivated as without them attainment of Nirvāṇa is impossible.[4] Nirvāṇa is not attained simply by intellectual understanding of the essencelessness of things but by the cultivation of moral and spiritual value (pāramitās). They constitute the great doorway to Nirvāṇa which is the supreme end of man's life.

In short, this is how the elevated souls achieve freedom from suffering which conditions the whole existence of man. By the way, it may be pointed out that there are occasions when such illuminated and enlightened persons, such liberated souls gladly accept to undergo sufferings for the sake of the society, the people at large. They accept suffering for themselves so that their fellow-beings may be made free from it. A notable example of this is that of Lord Christ. He is said to have sacrificed himself at the cross in order to redeem mankind of sin. Many of the pāli-Jātakas also vividly speak of the great compassion of Buddha in his innumerable births as Bodhisattva.

II

It has been said before that philosophy and religion are deeply co-related and that one should be deeply religious to be a fit candidtate for receiving metaphysical teaching and realising his self. The question is, what is this religion or Dharma? It may be urged that it is that which sustains

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the human society and the world. It is the cause of the world. Kaṅada (कणाद) defines Dharma as that which leads to the attainment of 'abhyudaya' and 'niḥśreyasa'. An extreme view of dharma is taken by the Mīmāṁsā school of Hindu philosophy. According to it, the Vedas teach only one kind of Dharma and it is that which is expressed through commands or injunctions. It is what is called yajña. The principle of sacrifice assumes a cosmic significance in the Vedas. The whole world is conceived as universal sacrifice. Yajña is conceived in the Vedic tradition as an all-embracing principle. It is the dynamic principle of creation. Reason is not superfluous accordng to Mīmāṁsā view. It plays an important role in so for as it gives a systematic and meaningful interpretation of the vedic statements and reconciles the conflict that seems to exist between them. The most characteristic and comprehensive definition of the Vedic conception of Dharma, which is free from the extremism of the Mīmāṁsā view and includes the definition of Dharma as stated by Kaṇāda, is given by Śaṅkara. The Vedas, according to Śaṅkara, speak of two kinds of Dharma, pravṛttilakṣaṇa and nivṛttilakṣaṇa. The pravṛttilakṣaṇa Dharma is that which is expressed in the form of commands or injunctions which impel men to action. It leads to the 'abhyudaya' of man, the attainment of prosperity and well being in this world and heaven after death. The nivṛttilakṣaṇa dharma is characterised by withdrawal from or renunciation of action. It brings about the niḥśreyasa i. e. high beatitude or liberation. The conflict between the two ways of Dharma is fully reconciled in the Bhagavadgītā. This divine gospel has given the highest status and dignity to karma and to life of action. The life of action or pravṛttilakṣaṇa dharma has to be followed by men of wisdom who are free from desires and well-being of the people. Such enlightened men have also to perform action in a spirit if 'loka-saṅgraha' so that people may not adopt the evil ways of life. One can also attain the Supreme by continuous performance of duty without attachment. Lokasaṅgraha or well-being and protection of people is possible only when even enlightened men perform action in a selfless manner as was done by the king Janaka and others. If such men do not engage themselves in the performance of their duty, then others will also emulate them and will follow their inaction and perish. They may also adopt the evil ways of life which may lead to their downfall and degradation. So action has to be performed even by the wise and enlightened men. For this very reason God Himself is consistently engaged in action. The world will perish if God desists from action. Thus the Pravṛttilakṣaṇa Dharma attains a supreme place as it is enjoined by the Gītā even for the man of knowledge who wants well-being and the

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protection of the world from evil (adharma).

It is true that according to the Upaniṣadic view one who attains Ātman transcends all dualities including that of 'dharma' and 'adharma' and enjoys an unconditioned existence. But it doesn't mean that dharma and adharma stand on the same footing in relation to Mokṣa i. e. liberation. According to both, the Upaniṣads and the Gītā, dharma leads one on the onward parth of Mokṣa whereas adharma causes man's bondage. Adharma makes one absolutely unfit for the realistation of the Ātman. The Kathopaniṣad declares that one who has not ceased from sinful activities, has not achieved control over his sense-organs and whose mind is disturbed and distracted cannot realise his Ātman. The Gītā also says that man's divine nature constituted of moral and spiritual qualities such as fearlessness, purity of heart i. e. its being free from deceit, fraud and lie in dealing, charity, control of senses and mind, study of the vedas, penance, non-violence in thought, speech and action, truthfulness, absence of anger, not finding fault with others and not speaking ill of them, mercy and compassion towards all the suffering beings, non-attachment, sense of shame in doing things not permissible under the social code, forgiveness, fortitude and absence of desire for injuring others and for self-glorification,[5] is the effective means for the liberation of man, whereas the demonic nature cause his inevitable bondage.[6] Thus dharma is directly and deeply related to Mokṣa. The transcendence of dharma in the case of 'Jīvanmukta' simply means that he is freed from all the religious duties which are enjoined by Śrutis and Smṛtis. They have a meaning only for a man so long as he is in his conditioned existence, so long as he is under bondage. The transcendence of dharma in the state of Mukti doesn't mean its negation but complete fulfilment.

The Vedic view of Dharma attains a new dimension in the Bhagavadgītā. Here Dharma is concevied not simply as performance of religious acts or duties as are enjoined by the Śruties and Smṛtis or as ethical conduct but as something which is directly related to the moral and spiritual order in the world. It is centered in the Supreme Being, Puruṣottama. This truth is revealed by Vedas themselves and finds expression in the Vedic concept of Ṛta. But its clearest and most powerful expression is found in the Gītā. Dharma is conceived here as universal law which operates in the cosmic process and in human beings. It promotes the moral and spiritual elevation of men and maintains order, peace and harmony in society. It is the Law of God Himself. According to the Gtā, whenever there is decline of Dharma and rise of adharma, God has to make descent into the world as Avatāra. To follow the path

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of Dharma is to live in God, i.e. he has to realise his unity with God, with his fellow being and with the whole of creation. It is to rise above one's ego and realise the centre of one's existence in God. God in the Gītā asks man to leave all Dharmas and take shelter in Him.[7] This is the supreme Dharma according to the Gītā.

Whenever persons possessed of demonic nature come into power and govern people and nations, they bring about a serious downfall in the moral and spiritual life of the people. The good and noble suffer and the evil prosper. This situation disturbs the order and peace of the world and threatens the very existence of the people. It is in such a moment of deep moral and spiritual crisis that God has to come into this world in order to restore the Ṛta i. e. the Divine order and Law in human society. Thus the most siginificant feature of Dharma according to the Gītā is that it reveals the operation of the Divine Will or Law not only in the life of individuals but also the world at large. The Gītā teaches man to fight evil not only within his own being but also the evil, i.e. adharma which is rampant in the society, in the world. The forces of adharma have to be fought on all fronts. They are to be liquidated altogether from the depth of man's 'antaḥkaraṇa' and from the human society as well. In this respect, the Gītā's view of Dharma bears a close resemblance to the Zoroastrian conception of Dharma.

Such is the glorious tradition of Dharma in India. Hinduism like all other great religions regards liberation as ultimate goal of man's life. It believes in the inherent divinity of man and regards the realisation of that divinity as constituting the summum-bonum of man's existence. But this does not mean that Hinduism is indifferent to man's earthly existence, his secular well-being or material progress. Even a cursory look at the Dharmaśāstras and the ancient works of Hindus dealing with social, political, economic and other problems of man's existential life will be sufficient to show their great concern and interest for the material progress and happiness of the individual and the society. The criticism concerning the unworldliness of Hindu thinkers rests chiefly on laying an undue emphasis on Upaniṣads and the great religio-metaphysical works of the Advaita Vedānta. The model works like the Gītā, the Rāmāyaṇa and the Mahābhārata which have moved the Hindu mind for ages and Dharmaśāstras etc. which provided sound foundations for all-round development of the Hindu society do not simply seem to exist for the critics. If Hinduism conceived liberation as the highest value for man's individual life, it unmistakably conceived Dharma, Artha and Kāma as the highest value for the family and the society."[8]

As regards the criticism that the Doctrine of Karma serves as an

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impediment to man's economic progress and deprives him to a considerable extent of his basic freedom, it has to be said that this view does not rightly interpret this doctrine which is also held by Buddhist and Jain philosophers as well. Explaining this doctrine Dr. Radhakrishana observes that "Karma or connection with the past is not inconsistent with creative freedom; on the other hand it is employed by it. The Law that links us with the past also asserts that it can be subjugated by our free action. Though the past may present obstacles, they must all yield to the creative power in man in proportion to its sincerity and existence. The law of Karma says that each individual will get the return according to the energy that he puts forth. The universe will respond to and implement the recourse of himself.

III

Another point of criticism of Hinduism is that it is dogmatic in its approach and human reason has little to do with it. But this is also not very correct. Reason has its vital place in the interpretation of the truth of Dharma in systematic and consistent manner, it is not meant do discover it. Hinduism does not deny reason. It simply shows its obvious limitation in discovering the supreme mysteries of Dharma. Nobody would therefore question the value of reason. But it is to be admitted that it is only one of his faculties among several others. The whole world of art and aesthetics falls outside its scope. Great discoveries have come to scientists in flashes of intuition; mathematics and reason only established their proof. Kurt Godel's incompleteness-theorems-tell us that rational thought can never penetrate to the final, ultimate truth. Godel was one of the undisputed mathematical geniuses of this century and his theorems are pure mathematics, the ultimate precision in reason. All conflicts in social sciences, political and economic idealogies, even mathematical models of the latter, are locked in rational arguments, more often than not, baffling solution. On the other hand, love, compassion, brotherhood, altruism and such other qualities which spring from the deeper realms of the human psyche often bring tolerance and understanding of each other's position. Dr. Radhakrishnan said - "Sensitive and informal minds believe that the fundamental need of the world, far deeper than any social, political or economic readjustments, is a spiritual re-awakening, a recovery of faith." The question of religion has ultimately to deal with the nature of the human psyche. The rational, anti-religious Freudian psychology, based on the pathology of regional, cultural traits, has now expanded into humanistic psychology developed by Abraham Maslow

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and the human potential movement, exploring the reality of self-realisaiton for man. Stanislov Grof has brought unquestionable emperical proof from thousands of experiments that spiritual realms do abide in the deeper recesses of the psyche. Along with others, he has developed what is now called transpersonal psychology, dwelling on the recognition, understanding and realisation of transpersonal states of consciousness. But the Freudian concept of religion being an illusion still holds us captive.

IV

It may be urged that no amount of curiosity and consequent intellectual exercise or activity will be of much help in acquiring the vision of the Reality, be it infinite Brahman, or Śūnyatā, i.e. Essencelessess, or anything in between the two extremes. Both the Vedic as well as Buddhist traditions are quite clear on this point. Both require the aspirant to be deeply religious and highly virtuous, having assiduously cultivated human values, such as charity, universal love, compassion, self-control etc. These eternal values have got strong recommendation of all the systems of philosophy for the achievement of the immediate knowledge or the experience of the Self.

The fourth Gospel speaks of knowing the truth by doing the truth-"But he who does what is true comes to the lights, that it may be clearly seen that his deeds have been wrought in God."[9] It means that the knowledge of truth is not possible for man unless he is true in his life and in his action. This demands a deep change in his personality. Thus the knowledge of truth as said earlier is not the result of an intellectual activity. It demands a complete inward change of man's being and also his way of life. The divine lights cannot illuminate heart of man unless he is fully oriented towards it and is in a position to receive it. But unfortunately, modern man stands totally alienated and estranged from this position. He "experiences his present situation in terms of disruption, conflict, meaninglessness and despair in all realms of life."[10] This unhappy situation of man today is primarily due to his estrangement from the depth of his existence. This can be overcome only when man seeks his union with the Divine reality.

In my appeal to the scholars and thinkers assembled here from all over the world, I may say that we are under deep moral obligation to uplift this estranged man from his miserable state of despair and frustration. As foremost thinkers and intellectuals of the society, they have to educate and guide him on right lines so that internal peace and consequent bliss may be restored to him. It is their sacred duty

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to the human society in which they live. But before they can do it, they themselves have to be at peace with their own inner selves. They have to be holy men, men of piety and virtues, if they want to move and motivate their fellowmen to follow them. Only then they will serve as a light-house in the turbulent and stormy sea of life to guide to live people to safety. Let me say with all the force of language at my command that this is exactly what the world expects of us. Let us therefore rise to the expectation.

REFERENCES

1 h. VIII. 1.3 सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्। श्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति। सोऽहं भगवः शोचामि। तं मा भगवान् शोकस्य पारं तारयत्विति।

2. Vide h. VII. 21.1 : यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेम विज्ञिसितव्य इति।

3. Vide Comm. on Bodhicharyanalara, 9.2– दुःखसमुदयमार्गसत्यानि संवृतिस्वभावतया संवृतिसत्येऽन्तर्भवन्ति, निरोधसत्यं तु परमार्थसत्यम्।

4. Vide Bodhi IX IV Comm. दानादयो हि वस्तुतः निंस्वभावा अपि परमार्थतत्त्वाधिगमाय सर्वसत्त्वेषु करुणायमानैः बोधिसत्त्वैरुपादीयन्ते अन्यथा परमार्थाधिगमायोगात् ततो दानादिषु प्रवृत्तिरनिवार्या।

5. Gita XVI 1-3

6. Ibid XVI. 5

7. Gita XVIII. 66

8. Vide-Studies in Philosophy and Religion by Dr. R. S. Mishra, page 152-53.

9. Johan 3:21

10. The Prtoestant Era, p. 63

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Technial Scienes And Fine Arts Section

By

Sushma Kulshreshtha

Learned fellow–delegates,

I am deeply beholden with profound gratitude to the authorities and the Executive Committee of the esteemed All- India Oriental Conference for conferring a great honour by electing me as President and inviting me to preside over the significant Section of Technical Sciences & Fine Arts of this conference. Indeed, I consider myself too small before several distinguished pioneers who have presided over this Section in previous Sessions and whose meritorius contributions in the field of Technical Sciences and Fine Arts are well-known and they are serving as beacon light to us. Their inspirations and blessings have remained a great contributing factor in exploring new thrust areas in this untrodden field of knowledge. We have yet to tread a long journey in our combined endeavours in this direction.

Conscious as I am of my shortcomings and inadequacy, I am accepting this as a duty, diffidently. However, I feel immensely happy in having this opportunity to address this august gathering of distinguished scholars and am confident that with the kind co-operation of all of you, I shall be able to humbly discharge my duties of conducting the business of this Section to the satisfaction of all concerned. I cordially welcome you all in the Technical Science & Fine Arts Section of the XXXVI AIOC.

Before coming to the theme of my address, I may mention here that I have decided to deviate from the weary trodden path of some of my predecessors. Precisely speaking, I feel redundant to submit before

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this august gathering, a survey in the form of an annotated and ill-assorted indices of publications brought out in the field since our last Session held at Gurukul Kangari university, Hardwar in November, 1990. It is a Herculean task for a Sectional President to make a satisfactory survey of the work done in a particular field unless the materials are readily made accessible to him/her. Therefore, I would like to suggest, if such a survey is expected of a Sectional President, that the scholars in the respective fields may make it a point in future to send a copy each of their publications and contributions brought out during the interval of two Sessions to the concerned Presidents in order to enable them to include in their Presidential address a review of the work and progress done in their respective area of discipline.

I would, therefore, like to touch in this brief address some of the most significant points which merit your immediate attention with a view to formulate future strategies in pursuing further research work:

(a) Historical justice Vs historical prejudices.
(b) Technical Sciences & Fine Arts: conceptual framework.
(c) Documentation & preservation of the scientific, technological & artistic heritage of India.
(d) Texual criticism, analytical studies of rare Mss. & texts shedding valuable light on Technical Sciences & Fine Arts.
(e) New thrust disciplines: Interdisciplinary researches in Technical Sciences & Fine Arts: some recommendations.

SCOPE

Before dealing at length the aforesaid points, it would be imperative to cast down a bird's eye view in the very scope of the Technical Sciences & Fine Arts. The field of the Technical Sciences & Fine Arts encompasses a vast gamut of disciplines which are both of independent as well as of interdisciplinary nature. The sum total of the growth of any culture & civilization in any given point of time can be best measured by the simple yardstick of its exposure of Technical Sciences & Fine Arts i.e. Astronomy & Astrology, Mathematics, Medicine, Chemical Practices & Alchemy, Agriculture, Botany, Zoology, Physical World view & concepts, Art & Architecture, Sculpture, Music & Dance, Painting, Engineering, Marine Sciences, Navigation, Shipbuilding, Cartography, Yantras, Mechanical contrivances, Implements & Instruments (astronomical, mathematical, surveying, meteorological, musical, optical, metrological, medical, navigational etc.) & Techniques of different kinds—Metallurgy, Ivory, Basketry, Textile, Paper, Leather, Glass, other semi-precious materials, Jewellery and Numismatics

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(A) HISTORICAL JUSTICE Vs HISTORICAL PREJUDICES

Amidst plethora of problems, which the academic scholarship is confonting today, the problem of historical justice is of paramount significance. Generations of scholars of the highest eminence who goaded so vociferously over the diversified aspects of Technical Sciences and Fine Arts for over a Century, have no doubt made a substantial contribution, yet at the same time their dispassionate and methodological researches are not immune from certain prejudices and false vanities. We have to be very much careful towards the dependability of such works. This caution had also been given by Dr. D. C. Sircar (the illustrious General President) in his Presidential address delivered at the XXVI Session of AIOC at Ujjain in 1972 : "The genuine historian is a seeker after truth, who should have very sound and wide knowledge of his subject as well as intelligence and critical acumen; but above all, he should be free from bias as far as possible." The illustrious President of the XXVI Session of this conference observed, "The Indian's tendency may be towards rejecting foreign influence on the development of his country's civilization and to claim high antiquity for some of the occurrences in its history; on the other hand, the European scholar's tendency is to trace Greek, Roman or Christian influence at work in the evolution of new points and to modernise the Indian historical and literary events."[1]

"It is a matter of regret however that the historian is often under pressure to suppress facts unpalatable to his own countrymen as well as those resented by other countries. Thus the Indian historian is advised to remain silent on the destruction of temples and holy images, in the name of religion, by a class of iconoclasts in the early and medieval periods of their history and on the influence of ancient Indian culture in the socio-religious life of certain countries outside India. We feel that truth must be said, though without a deliberate attempt to offend other people. Otherwise, the spirit of history is likely to be totally obliterated by unacademic considerations in the not distant future. And the signs are already discernible in various parts of the world."[2]

Hence the genuine need to collect and collate entire available materials in this field and to brush them with the sincere spirit of scanning the truth and truth alone; that is the clarion call of the day. The possibility of historical prejudice at the cost of historical justice can no longer be held tenable.

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(B) TECHNICAL SCIENCES & FINE ARTS

CONCEPTUAL FRAME WORK

It would be misnomer to conceive the existence of Technical Sciences & Fine Arts without having a proper understanding of certain terms like Science *(Vidyās)*, Technology *(Śāstra)* and Fine Arts *(Lalita-kalās)*. India was famous for its ancient Astronomy *(Nakṣatra-Vidyā)* and Astrology *(Jyotiṣ)*, Surveying *(Śulba-Śāstra)*, Cartography *(Parilekhana)*, Engineering *(Śilpa-Śāstra)*, Architecture *(Vāstu-Śāstra)*, Sculpture *(Mūrti-kalā)*, Painting *(Citra-kalā)*, Music and Dance *(Saṅgita evaṁ nṛtya-kalā)*, *Musicology (Saṅgītaśātra)* and Dramatics *(Nātyā-Śilpa)*. Prof. Joseph Needham rightly remarked— "In India the history of Science, pure and applied, remains the greatest unknown continent in this world of study so important for the general cultural history of mankind."[3]

The application of scientific knowledge in its practical fruition is known as Applied Science which later gave birth to several Technical Sciences, Fine Arts & Crafts. The existence of Technical Sciences is thus meaningless without the existence of its basic conceptual framework mainly attributed by scientific theorization. Science is purely theoretical while technology is purely practical.

There is a world-wide interest in the study of the history of Science today as one important aspect in understanding man's cultural patterns. Despite vicissitudes in intellectual and scientfic endeavours and periods of internecine warfares and stagnation e.g. about the time of the Renaissance in Europe, the Indian Subcontinent is one of the few areas where a fairly continuous tradition in Science and Tehnology is discernible.

Growing interest in Indological research from the end of the eighteenth century saw new approaches to oriental studies. Anquetil du Perron and Sir William Jones, among several others, were pioneers in this field. The search for & the discovery of manuscripts, their patient study, attempts at correlation with the relics of antiquity brought to light by the archaeologist's spade and efforts to understand developments in one culture area in the light of those of other culture areas in contemporary periods characterised this orientation. The linguists, the philologists and the general historians trained in the liberal arts, who led the way, were naturally attracted to the vast sacerdotal and canonical texts, law books, epics, drama and literature. These were more than sufficient to absorb their energies. The study of ancient and medieval Indian Technology and Science which involved methods of the linguist and philologist and knowledge of scientific disciplines had at first to be slow and halting. Nevertheless, such studies were developing and making important

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contributions to the understanding of the progress of Science in ancient and medieval India. The history of Indian Science, however, was a far cry until after World War II.

The role of Indian National Science Academy, Saṅgīta Nāṭaka Academy, and other Academies, Universities and other Institutions initiating researches and teaching in the prolification of Technical Science & Fine Arts is therefore highly commendable. What is required is the need for more and more academic bodies and associations to take up the study and research in the field of Technical Sciences and Fine Arts more seriously in a co-ordinated manner.

The role of All-India Oriental Conference since its very inception is no less insignificant. This conference is the only forum where the works done in the respective fields are evaluated and the exchange of views and presentation of papers extend tremendous impetus in formulating guidelines for understanding various research projects/works on priority basis. In other words, this conference is mainly of a guiding nature rather than of a simply chit-chat forum.

(C) DOCUMENTATION & PRESERVATION OF THE SCIENTIFIC, TECHNOLOGICAL & ARTISTIC HERITAGE OF INDIA

and

(D) TEXTUAL CRITICISM, ANALYTICAL STUDIES OF RARE MSS. & TEXTS SHEDDING VALUABLE LIGHT ON TECHNICAL SCIENCES AND FINE ARTS.

The ingenuity of the ancient scholars found expression in almost all disciplines including Technical Sciences and Fine Arts. Indian thinkers have continued to make valuable contributions in their chosen fields. The source materials of the bygone days in the field of Technical Sciences and Fine Arts may be broadly classified under three heads:

1. Works exclusively devoted to the treatment of a particular subject,
2. Works containing a section dealing with scientific and technological disciplines, and
3. Casual allusion of scientific import scattered in the vast mass of literature.

Category 1 is exemplified by the innumerable works while the category 2 is illustrated by the works like *Bṛhatsaṁhitā*, a work of paramount significance on Astrology. It also deals with such allied subjects like architecture, medicine, cosmetics and alike. The approach of the ancient Indian scientific thinkers was basically practical in nature, the theoretical side being taken for granted. Therefore, ancient treatises deal mainly

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with applied sciences. Surprisingly enough, the ancient works basically referring to the methodological, epistemological and philosophical nature also shed valuable light on the growth and development of scientific and technological disciplines. The works seem to be of esoteric nature but even then the materials embodied the growth of material culture, the impact of socio-economic and religious traditions of Indian Society and Culture. From the point of view of a systematic study there is genuine need to examine critically these source materials within the framework of their interdisciplinarity. The role of oriental libraries, institutions, academies and universities etc. in the study of various subject areas including Technical Sciences & Fine Arts is therefore, quite significant.

We must aim at the scientific documentation of this vast material at one centralized place. The collection of micro-films, zerox and electrostat copies, critical editions & transliterations of the texts should be vigorously launched on a short and a long term basis. Although the University Grants Commission had taken up a decision to promote the Technical Sciences and Arts in the Universities in their respective curriculum, the response of the Universities seems to be hardly encouraging. This is a shocking state of affair. Equally shocking is, the efforts of Indian National Science Academy in the direction of establishment of a Documentation Unit consisting of all such source materials in the academy. The recommendations of Summer School of History of Science held in September, 1974 at INSA, New Delhi have remained a dream till date. Even CSIR unit of History of Science and National Institute of Science, Technology and Development Studies have not achieved substantial progress in their combined efforts for writing a systematic history of Technical Sciences of India. The efforts of NISTADS in their approach and logistics of supporting research in history and philosophy of Science in India have taken new dimensions recently. The idea of preservation of cultural and scientific heritage is basically grounded on the very fact as to how the technical skill was developed in the minds of the great scientists and how the ideas have taken shape in making particular inventions and techniques. Even the biographical works on the ancient scientists, technologists and musicologists have to be undertaken by some competent scholars in the field. The existing facilities should be consolidated and strengthened and new research institutes should be opened in this fertile area.

Needless to add, the salient role of ethnological studies in the reconstruction of history of Technical sciences in general and the techological processes in particular, deserves special mention. Various

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dimensions of Cultural Studies demonstrate the rich ramifications of India's ethnological heritage. Such a cultural matrix of ancient India reveals beyond the least shadow of doubt the following stages of growth and extension:

1. Material extension—impressing the gamut of implement etc.
2. Performing arts extension— Music, dance, drama, etc.
3. Social extention— structural functional complex.
4. Ideological extention— agro-metrological knowledge etc.

The totality of ethnological ramifications of ancient India shows the sophisticated ethnological involvement and resultsant growth of the following Technology and Sciences.

1. Technology and technical processes— ceramics metrology, leather, wool etc.
2. Folk medicine, archaic preparation and preservation of food, medicaments, agricultural practices, implements etc.

As already stated the institutions will have to be set up to initiate this large activity of historical reconstruction. Particularly the University and college departments of Anthropology and Semiology will have to be drawn towards the research on the history and philosophy of Technical Sciences. Besides, the Ethnological Survey of India, the Indian National Science Academy, the national Museum, Sāhitya, Lalit-kala and Saṅgeta Nāṭaka academies, and the State-level institutions will necessarily have to be requested to participate in research programmes.

Lastly, it is also felt that efforts should also be made to prepare textual criticisms and analytical studies of rare Mss. and texts shedding valuable light on Technical Sciences and Fine Arts. Sanskrit texts pertaining to this field should be translated into regional languages. Translation of more European works in German, French and Russian in the field should be prepared into English so that the works hitherto done in the direction of Technical Sciences and Fine Arts should be brought together and studied systematically.

For the proper exploration of rich manuscripts, the time is opportune when we should try to preserve the private archives of scientists, technologists and scientific societies and create such an environment where there should be voluntary participation of common man in the deposition of the materials to the concerned institutions.

(E) NEW THRUST DISCIPLINES: INTERDISCIPLINARY RESEARCHES IN TECHNICAL SCIENCES AND FINE ARTS: SOME RECOMMENDATIONS

The philosophical moorings of ancient Indians embedded on the spiritualistic grounds led to be prolific outburst of creativity through the

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medium of art, crafts, architecture, painting and poetics etc. The highest aesthestic values have given birth to a rich *Saundarya-Śāstra* fully dedicated to the optimum realisation of Supreme bliss. These branches of science belong to the *Parā* group of knowledge. The doctrine of *Rasa* has direct relations with the concepts of Indian *Rāgas* and sound colours. Even medical sciences are directly associated with the concept of *Rasa*. Music also conducts the connoisseur into a higher plane of consciousness and liberates one from the exigencies of the ordinary world. A painter reflects his mood and emotions through his grand edific of painting. The sound wave vibrations and the concept of the magnetic fields of human soul are also closely interwoven with each other. This cannot only be exemplifield by the melody, the rythm of the musical echo, but can also be substantiated by the echo of the ancient *mantras* uttered on the occasions of *yajñas*. Surprisingly enough, the architectural heritage also embodies sophistication, precision and advanced skill of ancient Engineering. It will not be redundant to trace the commonness in the two incompatible subjects like Architecture and Music, Medicine and Music, Agriculture and Music, Sculpture and Music, Literature and Music (including dance) etc. etc. Elucidating the above points, I would like to refer some of the major contributions of Prof. H. V. Modak of Bombay who has brilliantly explored the musical curiosities in the temples of South India. He held that 'Religious belief was the driving force in the construction of monumental art in India from the sixth to the fourteenth Centuries. Temple Sculpture portrayed music and dance and stone was carved to represent these arts. Pillars, stairs, bells, pipes and special icons were carved or assembled so as to produce musical tones. The heritage of a millennium ago is now being rediscovered using scientific techniques.[4]

The literature throws flood of light on various aspects of music, musical instruments and dance. It would be befitting to classify Musicology i.e. the Science of music. One would not baffle to find the allusions of this rich subject in the works of Kālidāsa and other poets of eminence and erudition. I have had the pleasure to undertake a UGC project entitled 'A study of music and dance in the works of Kālidāsa'. The project has been completed. The study has revealed highly interesting facts which have been brought out in five Volumes.

The first volume entitled '*Kālidāsa-sāhitya evaṁ Vādana-kalā*' (Instrumental Music in Kālidāsa) was published in 1986 which was formally released by the Kālidāsa expert venerable Dr. Shridhar Vasudev Sohoni in the All India Kālidāsa Samāroha held at Vikram University in *Mahākālanagarī Ujjayinī* in 1986. The second volume entitled

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'*Kālidāsa-sāhitya evaṁ Saṅgīta-kalā*' (Music in Kālidāsa) was published in 1988 which was ceremonially released by the then Hon'ble Vice President of India, Dr. Shankar Dayal Sharma, at a special function at Uparashtrapti-Niwas on 5th may 1989. *Kālidāsa-sāhitya evaṁ paśu-pakṣī-saṅgīta* '(Music of Birds and Animals in Kālidāsa), the third volume was published on the auspicious day of *Devaprabodhinī Ekādaśī* in 1989 which was ceremoniously released by the then Hon'ble Vice President of India, Dr. Shankar Dayal Sharma, at a special function organised at Vice-President's House on 18th January, 1990. The fourth volume entitled *Meghadūta-Saṅgīta-Pallavī* comprising musical as well as pictorial rendition of *Meghadūta* was published on 13th March, 1990. The fifth volume entitled *Ṛtusaṁhāra-Saṅgīta-Surabhi* ' consisting of the musical rendition of *Ṛtusaṁhāra* was published and formally released by the then Hon'ble Chief Minister of M. P. Shri Sunder Lal Patwa in the valedictory function of All India Veda Mahotsava, Indore, on 12th November, 1992.

Delhi Sanskrit Academy has launched a new programme of preparing audio cassettes comprising musical rendition of the famous *Saṁskṛta* works. Under this programme, the Academy has completed 180 minutes' recording of Kālidasa's *Meghadūta* in six rāgas in Classical Hindustani Musical style at Sri Sailesh Mathur's Mohini Studio, the Sound Engineer being Sri N. R. Das Adhikari. In this recording, eleven musical instruments of all the four types namely *Tata, Avanaddha, Suṣira and Ghana* have been applied. The music direction has been provided by me and Prof. J. S. Kulshreshta.

It is hoped that musicology will arrest the attention of scholars for future researches. The abundant materials are lying scattered in the hitherto untapped manuscript sources. Even the old musical instrumnts are lying scattered all over the country. It would be better if the scholars take up the study relating to the preparation of an authentic inventory of musical works and musical instruments in a chronological manner fully supplemented by the primary and secondary sources. Even the musical lexicography, musical instrumentation, models and accoustical vibrational studies are the clarion call of the day.

Finally, it would be essential to explore and work on certain new thrust areas in the field of Technical Sciences and Fine Arts. The priorities have to be determined so that the duplication of the work can be avoided so as to keep to the bare minimum and maximisation can be attributed to the original research work. Some of the new areas are therefore summed below:

(i) Philosophical gleanings in the medical works.

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(ii) Historical Scientific Instruments of India.
(iii) History of Technology
(iv) Musical Instrumentation.
(v) Architectural terminology.
(vi) Engineering.
(vii) Graeco-Arabic, Hellenic, influence on Technical Sciences and Fine Arts.
(viii) Literature and Erotics.

While releasing the book *Kālidāsa-sāhitya evaṃ Saṅgita-kalā* ' on 5th May, 1989, the then Hon'ble Vice-President of India, Dr. Shankar Dayal Sharma, emphasised in his speech the need of doing research on interdisciplinary topics viz. Literature and *Āyurveda*, Literature and Music, Literature and Science, Literature and Erotics etc. I was highly impressed and encouraged by his views and an excellent idea to undertake an interdisciplinary project in Kālidāsa flashed in my mind. Consequently, the idea of starting a big series entitled '*Erotics in Kālidāsa* ' cropped up. Under the series 'Erotics in Kālidāsa', will be presented the first ever and novel study of the seven world-famous works of Dīpaśikhā-Kālidāsa with reference to erotics in ten volumes. It is gratifying to point out that the maiden volume entitled *Nāyakanāyikāguṇālaṅkāra* of this series which comprises the novel and first ever study of the *Nāyakanāyikāguṇālaṅkāras* done with reference to any poet shall receive academic reception amidst the galaxies of books produced recently. I was fortunate enough to have Prof. Chandrakant Shukla, Dr. Anand Kumar and Dr. Urmila Srivastava who with their full capacity and utmost sincerity have worked with me in this Volume.

RECOMMENDATIONS

(i) An up-to-date History of Indian Science and Technology, history of Indian material culture, history of scientific instruments of India and history of musical instruments of India should be prepared.
(ii) Popularisation of Technical Sciences and Fine Arts.
(iii) Publication of more journals on Technical Sciences and Fine Arts.
(iv) Preparation of Directory of Performing Arts and Artists of India (Living and Dead).
(v) Inter-institutional Collaborative Research Programmes and Extension Lecture Programmes etc.
(vi) Financial subsidy programmes for the publication of books on Technical Sciences and Fine Arts.
(vii) Introduction of courses at graduate and postgrauate levels on Technical Sciences of History and Philosophy of Sciences.

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(viii) Establishment of a National Data-based centre and museum on Technical Sciences portraying the entire gamut of development of Sciences and Technology through the ages.

(ix) Inclusion of the subjects of Technical Sciences of ancient and medieval India in the various Cultural Exchange Programmes of the Govt. of India.

It is well-known to the galaxy of learned scholars assembled here that the number of scholars engaged in the Technical Sciences and Fine Arts researches is not commensurate with the magnitude of problems facing this untrodden branch of knowledge. Uptodate and critical editions of a large number of Mss., their commentaries and translations are still a desideratum. It is also shocking that certain projects launched by certain institutions too seem to have been either lingering on or dropped out.

Let the newly emerging birds of this fertile Technical Sciences and Fine Arts be nurtured and proliferated amidst the garden if knowledge, so that the fragrance may emulate their branches of knowledge to grow and glow in their respective fields. All that we have to do is to remain passionate in our endeavours for quenching our thirst of knowledge and inquisitiveness in exploring new thrust areas for the creative and authentic researches. Let us have an invincible faith in the fortitude and be true to our shortcomings and pitfalls. We have to attribute a new shape to the entire gamut of Technical Sciences and Fine Arts in the light of entire conglomeration of other Sciences, pure and applied, so that it shall have a better, complete and a comprehensive coverage. Lastly, I thank you all most sincerely for soliciting your kind co-operation and patient hearing and adieu good bye till we meet again in the XXXVII Session with prayer to Almighty for long life and prosperity to AIOC and all of you:

सर्वे भवन्तु सुखिनः । सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु । मा कश्चिद् दुःखभाग् भवेत् ॥

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2. Ibid., pp. 12-13
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4. Modak, H. V., 'Musical curiosities in the temples of South India,' Impact No. 138/139, (Vol. 35 No. 2/3), 1985, pp. 111-119, See also.
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HISTORY SECTION

PRESIDENTIAL ADDRESS

By

Prof. Sachindra Kumar Maity

Honourable Chief Minister, Minister-in-Charge of Education, President and Members of the Executive Committee of All India Oriental Conference, Respected Delegates and Participants of the 36th Session of the All India Oriental Conference, Ladies and Gentlemen.

I would like to thank you for the great honour done to me by offering me the Chair of the History Section in this august gathering. Poona and Calcutta are popularly known as two homes of the Indology and Indologists. I am especially delighted to be here in this colourful place whose heroism under the leadership of Sivaji-Maharaj, education, culture and civilization make a very interesting chapter in the whole history of India. Here, I like to raise some important problems, such as, Approach to History, Decipherment of the Indus Valley scripts, Vyasa problem, the Aryan— a fresh evaluation, Gupta golden age– myth or reality(?), our ethical and spiritual heritage and our eternal culture.

Approach to History

History consists not merely in the organisation, collection and examination of material, but also in its interpretation. Without a correct interpretation of the mass of material presented to the historian, history will degenerate into a meaningless and barren recitation of a string of unrelated and unco-ordinated facts and will cease either to inspire or instruct. Indian historians owe a special duty to their country at this juncture. We do not decry specialised research. We believe in the archive method and have incorporated by researches in archives in more than one work. We feel strongly that the investigations must be thorough

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and accurate and we insist on every historian undergoing highly specialised training in the principles and methods of historical research. We feel equally strongly that no Indian historian should ignore the broad generalisations which should underline Indian historical research as a whole. While specialisation in a particular period of Indian history is an indispensable preliminary to the success of a historical treatise, we must keep vividly before us the conception of Indian history as a whole. We must not divide ourselves into water-tight compartment classes of Maratha, Sikh, Muslim and Bengal historians. While the subject may be concerned only with a small period of Indian history, every Indian historian should aim at the conception of India as a whole. This is the noblest and truest legacy of more than two hundred years of our study. We are not merely Sikhs, Marathas, Muslims, Hindus, Buddhists, Jains and Christians, we are also a part of a much larger whole. It is our basic duty as a senior student of history to emphasise this point and bring home to the young the spiritual energy and intellectual force which impelled many of our national heroes to work, not merely for the limited or circumscribed sphere in which they moved and breathed, but also for the general progress and improvement of our motherland. While our historical researches must depend essentially on the nature and variety of materials at our disposal, and conclusions must be deduced logically and calmly from the material itself, they must be inspired by the new sentiments which animate Indian history today. It is the spirit of a common Indian nationality, basing itself on the fundamental unity of the Indian people, and having its origin in the numerous forces, spiritual, intellectual and economic, which have fused various communities and classes, provinces and states, into an organic whole. The emergence of this idea from the welter to anarchy, and confusion, which has unhappily marred our development in some centuries, is the happiest sign of the present times. We now hope and believe that this conception will be incorporated in the daily pattern of our national life. While history is the record of truth and nothing but the truth, it deals with the human organism, with its passions and prejudices, its sub-conscious impulses and lofty ideals. It is a story of human activities along with their environments. We deal not with the fossils, but with the multifarious achievements of mankind. Our present achievements are linked up with our glorious past.

At Bhandarkar Oriental Research Institute, expressing his high hope about the future of the oriental research, Dr. Bhandarkar points out, 'I am much gratified to find that a small body of critical scholars have grown up and is still growing up amongst us, and naturally they are

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among the members of this institution'[1]. Thus we see that a new era had dawned, an era in which India will rise to the height of her greatness, and will show to the world that she is fit to occupy her right place in a position of complete equality with other nations of the world.

OUR PROBLEMS :

Decipherment of Indus Scripts

It is important to note that the Indus Valley civilization is one of that family of civilizations known to have flourished in the river valley of the Indus, the Nile, Euphartes - Tigris and elsewhere in the third and fourth millenium B. C. Like the others, the Indus civilization centred round well-planned city life based on rural-urban economy with vast grain producing agricultural areas outside the cities and settlements. They were the pioneers in town-planning, dockyard construction and in the standardization of goods and services, over four thousand years ago. Thousands of seals and sealings have been discovered from the above places; and some letters are on them, but inscription on the seals is very difficult to decipher. In spite of that sustained efforts have been made by the Indologists of India and abroad for deciphreing them.

It was Hunter who made a serious efforts to classify Indus signs but he did not analyse compound signs. On the other hand Heras advanced the theory that the Indus language was Proto- Dravidian[2]. This appealed so much to those who were looking for an enemy whom the invading Aryans are said to have destroyed that philologists and archaeologists almost accepted Heras's theory, however far-fetched it may be.

Later on a team of Soviet scholars led by Professor Knorozov of Leningrad and another team of Finnish scholars led by Asko Parpola have carried out structural analysis of the Indus script with the help of computers. But they have not determined correctly which of the 350 Indus signs are basic for being programmed as elementary items for the subsequent computer analysis, although the basic signs can be picked out from the Indus scripts, since they occur in unadulterated form (i.e. without strokes or without being joined to other signs). Mahadevan, Knorozov and Parpola have considered the compound signs as pictures and given them a picture value, but not a phonetic value.

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1. Annals of the Bhandarkar Institute, 1918-20, Vol. I - Inaugural Address, 15. 12. 18.
2. (a) Heras, H., 1936, The Religion of Mohenjo-Daro People according to the Inscription, Journal of the University of Bombay, Vol. V, pp. 1-29 (Contd.) (b) Heras, H., 1942, Were the Mohenjo-darians Aryan or Dravidians? Journal of Indian History, Vol. XXI, pp. 23-33.

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As Vacek has observed, 'their pictographs raise suspicion as to the identifications for which we find no criterian[3]. Their failure to analyse the 'porter' sign and the 'porter and asvatha' sign has led them astray. The former is in fact a conjunct consonant formed by combining some basic signs. Again, Knorozov has considered the more frequently occurring signs as variables which could be word-formants, while the less frequently occurring signs are said to be constants, i.e. roots to which the variants were attached. This classification is not convincing. There is wide divergence of opinion between the Soviet and Finnish scholars in the interpretation of the function of certain signs, although their approach is the same. Both presuppose that the Indus language was Dravidian. In the above respect S. R. Rao's Decipherment of the Indus scripts is much convincing.

The methodology adopted in the decipherment of the Indus scripts and the conclusion arrived at as embodied in Rao's book, 'The Decipherment of the Indus Script' seem to us to be more convincing. After scanning carefully the enigmatic writing on 3000 seals Rao has traced the evolution of the 'mixed writing' of the Indus people from a partly pictographic system of 62 signs into an alphabetic system of 22 signs through the 'rebus' and syllabic stages of writing. Before going into details the author explains the different systems of writing known in the ancient world and traces the stages through which the Indus script has passed. He has come to the conclusion that the Harrappans, as the Indus people are called, were the inventors of the first alphabets of the world. This need not come as a surprise, if we remember that the Harrappans were pioneers in town-planning, dockyard construction and in the standardization of goods and services, over four thousand years ago. What he has claimed, by a careful analysis of the structure of the language of the Indus seals, he has convincingly demonstrated that it belongs to the Indo-European family and not to the Dravidian group as presumed by some scholars.

His methodology of the decipherment of the Indus script and identification of the Indus languag as : Old Indo-Aryan, bearing close affinity with the language of the Rigveda, have been hailed by eminent epigraphists and linguists.

Recently a new claim for the solution of the problem of decipherment of the Indus Valley inscriptions has been presented to us by two scholars Prof. N. K. Verma and Mr. Arun Pathak of Bihar.

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3. Vecek, J., 1970, The Problem of the Indus Script, Archieve Orientation Vol. XXXVIII, No. 2, pp. 198-218.

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As in all other disciplines the solution of tap-notch problems are encountered, claims and counter-claims in this field also. But we should be very cautious and subject a new claim to a multi- disciplinary dialogue before we can take any serious view of it.

Vyasa Problem

According to the Vishnu Purana there was only one Veda in the beginning; Vyasa divided it into four and taught it to his four pupils. He taught Atharvaveda to Sumantu, the Samaveda to Jaimini, the Yajurveda to Vaisampayana, and the Rigveda to Paila. Moreover, Badarayana of Brahma Sutras is no other than Vyasa. In the opinion of Ramanuja, Vyasa is the author of the Mahabharata; he is also the author of Puranas. But all these contain conflicting views. Thus, he cannot be considerd the author of so many works covering so many centuries. It leads to take him as a mythical person. The subject has created great confusion about the authorship of Vyasa. Similarly, the date and the birth-place of Kalidasa, Kautilya and host of others have raised great controversies among the Indologists.

The Aryan – A Fresh Evaluation

A wide controversy has been started centred round the Aryan homeland for more than a hundred years by the English speaking foreigners and the Indians. We like to add a few lines on the above controversy mainly based on our archaeological exacavations in different parts of India. The earliest record of the Aryans was Rig Veda which was composed by them at about 1500 B. C. Their earliest occupation comprised eastern Afghanisthan, North Western Frontier Province, the whole of the Punjab upto the upper valley of the Ganges. This is evident from the references of such rivers as the Kubha (Kabul), the Sindhu (Indus), the Vitasta (Jhelum), the Bipasa (Bias), the Sutadri (Sutlej), the Sarasvasti, the Ganges and the Yamuna.

Regarding their non-Indian origin some scholars think that Asia Minor was the original homeland of the Aryans. Evidences of very old existence of the Indo-European (Aryan) language in this region has been the main basis of this assumption. But it is no longer tenable. For, the oldest known Indo-European dialect in this region is Hittite and Prof. Goetz has shown that the Hittites had come there from outside at about 1950 B. C. Similarly the view that Central Asia was the cradle land of the Aryans has also been discredited. A group of scholars think that such an area could never have been their original habitat. While the other group believes that even if the Aryans had occupied the region for some

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time, they had certainly come there from outside.

But the theory of the European origin of the Aryans has been popular for many years. It was originally claimed by the European Indologists. Two main facts are responsible for the growth of this theory. First, of all the known Indo-European languages Lithuanian and not Sanskrit is the most archaic and it has kept the closest to the original Indo-European dialect. Secondly, a large number of Indo-European languages are found grouped together in Europe; whereas outside Europe we find only scattered and isolated idioms of this 'speech-family' stretched from the west to the east as far as the Rig-Vedic Punjab. It is therefore most probable that the original Indo-Europeans (or Aryan) issued from some region of Europe.

They also placed their viewpoints on the linguistic approach to the Aryan problem. Towards the close of the 18th century, Indologists like Coeurdoux and Sir William Jones noticed that there existed striking similarities between the Vedic Sanskrit and other ancient languages like Greek, Roman, Latin, Gothic, Celtic, Persian, etc. For instance, the Sanskrit word for warrior is 'Vira', the Latin is 'Vir', the Anglo-Saxon is 'Wer', the Greek is 'Heros'. Similarly, the English word 'Father' is equivalent to Sanskrit 'Pitar', Latin 'Pater', Tocharian 'Patar', German 'Fadar'. Again the English 'Horse' stands for Sanskrit 'Asva', Lithunian 'Asxawa'. This affinity was remarkably noticed also in grammar and composition. They, therefore, supposed that all these allied languages had a common origin in some extinct tongue and that the speakers of this original tongue later on dispersed over Europe and Asia and brought these allied languages into existence. The word 'Indo-European' is a convenient term used by scholars to indicate this group of allied languages and their supposed original[4].

However, from a comparative study of these languages, philologists have been able to construct the essentials of the original language and the peculiarities and geographical background of its original speakers. Thus, they most probably lived far away from the sea; because it is very doubtful whether they possessed a word for the sea at all. The climate of the region in which they lived was perhaps temperate as is shown by the trees that were known to them, such as the willow, the beech, the oak and some coniferous trees. They were also in all probability a settled and not a nomad people, as is indicated by the animals known to them. The animals best known to them were the ox, the cow, the sheep, the horse, the dog, the pig and probably some

4. Sir Jones' Presidntial address to the Asiatic Society of Bengal, 1786.

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species of the deer. The existence of these animals presuppose also a combination of agricultural and pastoral conditions. Applying this method of investigation P. Giles comes to the conculsion that there is only one such area in Europe which can satisfy all these conditions. Dr. P. Giles further states that it is 'the area which is bounded on its eastern side by the Carpathians, on its south by the Ballcans, on its western side by the Austrian Alps and the Bohmer Wald, and on the north by the Erzgebirg and the mountains which link them up with the Carpatians. This is a fertile and well-watered land with great corn plains in the low lying levels of Hungary, but also possessing steppe-like areas which make it one of the best horse-breeding areas of Europe....'[5]. Another group of scholars led by Prof. J. L. Myres and the late Harold Peake, do not agree with the above identification. They think that the seat where the early Indo-Europan languages must have evolved was the South Russian steppes and the lands eastwards to the Caspian sea.

To the linguistic evidence of this group Prof. Stuart Piggott adds the evidence of archaeology which, he asserts, 'seems to provide the most satisfactory background of material culture in accordance with the hints given by the language in itself. In this south Russian area the basic culture in the late third and early second millenium B. C. was that of agriculturists, perhaps, partly nomadic but sufficiently sedentary for small cemeteries to be formed, presumably close to relatively stable settlements. They domesticated sheep and cattle, and the horse was certainly tamed in the later phases of the culture, if not at the beginning; burials in separate graves, sometimes under a mound or barrow and often accompanied by stone battle axe, emphasise the presence of a stratum of warriors and chieftains in the social structure'[6] As have been said by other scholars, no final conclusion can be arrived at on this controversial subject.

Similarly, differences of opinions exist among the European Indologists about the routes of migration of the Aryan people. Those who believe South Russian steppes to be their original homeland, tell us that a certain branch of the Aryans found their way into Asia by the north of the Black Sea and, either, through the pass of the Caucasus, or round the north of the Caspean Sea. But Dr. P. Giles objects to this assumption and argues that the inhospitable region of the Caucasus or the marshy lands, north of the Caspean Sea; and the sandy deserts to its east side up to the Aral Sea, were quite impossible to the primitive men moving

5. Cambridge Hist. of India, Ancient India, Vol. 1, 1935, pp. 68-69.
6. Piggott, Prehistoric India, 1952, pp. 248-249.

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in groups with their cattle and other belongings. He, on the other hand, suggests that original Indo-Europeans came over to Asia by crossing the Bosphorus or the Dardanellis.

They proceeded eastward by the south of the Black Sea and reached the region of the lake Van in Asia Minor. From there, they advanced towards Iran through the region of Tabriz and the south of Caspean Sea and ultimately reached the Indian subcontinent through Afghanistan and the north-west frontier passes. In his support he points out the famous Boghaz Koi inscription of the fourteenth century B. C. found in Asia Minor. Among other things, this inscription contains the names of gods Mitra, Varuna, and Indra. It has similarity with the Tel-el-Amarna letters found in Western Asia in the contemporary period. They also refer to the Rig Vedic gods. 'In these occur references to the people of Mitani in north-west Mesopotamia, whose princes bear names like Artatama, Tusratta, and Suttarna which seem unmistakaly Aryan in form. For five hundred years (C. 1746-1180 B. C.) a mountain tribe- the Kassites- from the neighbourhood of Media had ruled over the whole of Babylonia, and amongst these also the names of the princes and deities seem Aryan, though the people themselves, like those of Mitani were of another stock. Names like Surias, 'Sun' and Marytas seem idetical with the Sanskrit Surya and Marutas (the wind-gods), while Simalia, 'queen of the snow mountains' can hardly be separated from the names of the great mountains' can hardly be separated from the names of the great mountain range Himalaya and the Iraninan word for snow, Zima. To a much later period belong the list of deities worshipped in different temples of Assyria, which was found in the library of Assurbanipal (about 700 B.C.), in which occurs the names Assara-Mazas, immediately preceding the seven good angels and the seven bad spirits. The combination hardly leaves any doubt that we have here the chief deity of Zoroastrianism (Ahura Mazda) with the seven Amesaspentas and the seven bad daivas of the religion.[7].

We do not go into further details of the view points of the English speaking scholars. A group of Indian Indologists prefer the indigenous origin of the Vedic Aryans placing the subject on a very solid background. Formost among them are M. M. Ganganath Jha, D. S. Triveda, L. D. Kalla, K. M. Munsi, R. C. Gaur, K. V. Soundara Rajan, A. C. Das and others.

The Rig Veda, the earliest literary record of human civilization, was composed by the Aryan settled down in the Sapta-Sindhu region. Moreover,

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7. C.H.I. (Ancient India), Vol. 1, p. 76.

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the Vedic literature gives in details the geographical dscription only of this region and not of Asia or Europe. It further contains the life and thought of the Aryan people. Such a type of people cannot forget their former existence elsewhere. It is generally found that migrating races lovingly cherish in their literatures and legends the memories of their land of origin. But the Vedic Aryans never referred to any land outside India in their literature. Again, Sanskrit, more than any other European language, contains large number of original Indo-European vocables. It must have greater contact with the parent language of the Aryans than any other European language.

Moreover, if the Aryans lived originally outside India why they did not leave any other record or records similar to the Rig Veda in regions where they originally lived or through which they proceeded towards the Indian sub-continent? The geographical data found in the Rig Veda fit in with the geography of the Punjab and its neighbourhoods. After the memorable discovery of the Indus Valley civilization, large number of archaeologists successfully excavated good many sites of northern and southern India. Their results are far more outstanding to prove the Aryan homeland, and the continuous traces of civilization from the Stone Age, Copper age, Iron Age, Ochre Coloured Pottery (OCP) culture, etc. have been well established. To be more sure about their results they also depended on Radio Carbon Dating Method of material remains.

According to K. V. Soundara Rajan, the Copper Hoards associated with Ochre Coloured Pottery (OCP) belie any affiliation with the Harappan type. He further suggests, that if we surmise that both on the western and eastern flanks, the earliest Non-Harappan Copper-using communities found more or less the basic sources for becoming whole-time copper smithy experts, these in the best itinerant tradition as conferred upon them by the perils of their vagrancy might have sustained, in different degrees, all the so-called Chalcolithic culture communitis of the Central and Western India (excluding the Harappans), since in many of these sites, the part-appellation 'Chalco' is to be substantiated hardly by non-descript lumps of copper from the excavations. The basic outfit of these semi-urban cultures were mainly microliths and copper as a utile metal was considered very precious and going very scarce. Thus, these bands of copper craftsmen were indeed the props to the metallic evolution from the pre-metallic lithnic traditions of domestic out-fit (implements-tools) in Central India at least, and they could have had, as their diagnostic caremix-index; in their own Parent Zone in th Gangetic Valley, the Ocher-Coloured ware[8]. To substantiate his theory Soundara

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8. K. V. Soundara Rajan, Journal of the Institute of Baroda, Vol. XII, Sept. 1962, Part I, pp. 59-82.

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Rajan cites, 'this may partially explain why at Nasik in Period I[9] with the microlithis were found the OCP, although only in Jourur, the link site and not Nasik gave a low grade bronze group, a probable natural copper alloy, in its Period I. Maheshwal also had given copper axes in association with OCP. The axes seem to be in the general way, similar to the axes recovered from Aar. In any case, there appears to be some relationship between the OCP and the copper craft at least in some areas. But the Copper Hoards have still a marked distributional concentration in the Gangetic Valley and no adequate authorship with a semi-urban existence has yet been thrown up by Archaeology to facilitate their identification.' At the end, he puts forward that the existence of the productive copper working in Rajasthan and Singhbum may be the causative factor beind the rise of 'Ahar' and the Gangetic Copper Craft[10].

The continuity of civilization from the cradle to the full maturity in the early mediaeval period is proved by many archaeologists like R. C. Gaur, B. B. Lal, M. N. Deshpande, R. C. Agarwala, K. N. Dikshit, Suraj Bhan, Y. D. Sharma, M. A. Halim, F. R. Allchin, J. F. Joshi, A. K. Chowdhury and many others.

The OCP was first discovered stratigraphically in 1951 by B. B. Lal at Hastinapura in Period I (1954-55). Since then a large number of OCP sites have been located in a wide area including the Upper Doab (U.P.), Rajasthan, Haryana and Punjab. Some of them have also been excavatd. The sites have greatly advanced our knowledge about the culture associated with OCP. Among these Saipai (Lal, 1971-72) in district Etawah (U.P.) providd evidence to confirm Lal's supposition that OCP was linked with the Copper Hoards. Here a hooked spear-head and a harpoon, typical of the group, were found during the excavation with OCP. Earlier the same site had yielded a large Copper Hoard.

In spite of this significant discovery the OCP deposits at almost all the sites explored or excavated particularly in the Ganga-Yamuna Valley were found in disturbed condition (Lal 1968). Soon after it R. C. Gaur excavated Lal Qila (Bulandsharh, Dist. U. P.) from 1969 to 1972. Enough was found there to change our views (Gaur 1971-72; 73) about the culture considerably. Since then two more sites, Ambkheri (Deshpande, 1971-72; 1977) in Saharanpur district (U.P.) and Jodhpura (Agarwal and Vijai Kumar, 1976; Agarwala, 1977) in Kotputli Tehsil, Jaipur District (Rajasthan), also yielded remains of regular habitation. But the two sites differ much in content as Ambkeri has shown contact with the Harappans

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9. Sank and Deo-Exs at Nasik and Jorwe, Deccan College, P. G. Research Ins. Monograph Series, Poona, 1956.
10. Op. Cit.

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and Jodhur, is devoid of such elements being thus akin to Lal-Qila (Gaur, 1973). It apears that Siswal (Suraj Bhan 1971-72) situated at the left bank of Chautang (ancient Drisadvati) and 26 Km west to Hissar in Haryana, Soti (Dikshit, 1984) near Faridabad (Sharma, 1982) also have affinity with Lal Qila. All these sites appear to belong to the Pre-Harappans and seem to have link with Saraikhola (Halim 1972a-1972b) a site situated at a distance of about 2.5 Kms south-west of the Bhir mound (Taxila) in Pakistan. More recently the antiquity of Taxila has also been pushed back to the pre-Harappan times. Here at Hathial a small mound "in the heart of Taxia, situated midway between the Bhir mound to the south, and Sirkap to the north, contained evidence of a settlement dating back to the middle of the third millnnium, and hitherto unnoticed" (Allchin, 1982). All these proved a continuity of civilization over a large area of northern, north-western India as well as in Pakistan.

From some excavation reports and from the Satapatha Brahmana[11] there took place a devastating flood over the large area of north-western India and an earthquake which also changed the face of the earth surface. These sort of cataclysm took place in the second millennium B. C. and left only a lone survivor, Manu. This took place in post-Rig-Vedic time; it is also recorded in the Hindu-Christian Mythology. In India it took place just at the time, when urban culture of Mohenjodaro was devastated by the inundation of the Indus. Apparently, the survivors fled for life west-ward, for the east-ward migration through the primordial forest could not be undertaken by the non-iron using people. In the opinion of N. R. Banerjee iron came into popular us since Cir. 1000 B. C. in northern India.

However, the survivors carried with them the memory of the Great Deluge. their memory was so deep-rooted that there is a 'Story of Flood' in the Mythology of almost all the Aryan (Indo-European) races of the world. here the sole survivor Manu (Matsya Puran), Noah in the Cristian Mythology, and the legendary attempt of the king of Babylon to seal the heaven and to stop the cloud-burst by electing the high tower of Babel and so on are the solid examples.

In 1860 Max Muller noticed a strange similarity between the Rig Vedic names of gods and those on the clay tablet in Boghaz Keui and the Mittani and Hittites of Asia Minor. This led to the hypothesis that Aryans migrated to India from these places. Later comparative philologists discoverd that some Aryan languags have remarkable family likeness

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11. 1.8.1 : 1-6

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and formed what is known as Indo-Aryan languages and were supposed to have sprung from a common, now extinct, parent language. In 1970 Prof. Burrow suggsted that the people speaking this parent language migrated from their ancestral home to the east. He is in line with Prof. Giles (1914) who suggested their homeland in Austria-Hungary. From the linguistic studies of the languages of Asia Minor and Mesopotamia some specialists concluded that they entered India from these places. The assumption proved erroneous as the words of these region were just corrupt froms of Rig Vedic words. R. C. Gaur concludes that judging from the corruption of language the migration must have been away from the Saptasindhaba region (i.e. India) to suffer such linguistic degradation.

Another controversy arose as to whether it was Austria-Hungary or southern Russia that was the original home of the Aryans. Moreover, the third opinion stressed by B. B. Lal is that Mythological Cataclysm occurred in India as can be inferred from literary and archaeological evidences. The people moved out of India carrying the memory of the Deluge which give rise to different versions of the Mythology.

We also note that the river Sarasvati of the Rig Vedic time dried up with a set back of the mature Harappan civilization of the settlments like Kalibangan. The Sarasvati Valley and the river bed yielded evidences of Pre-Harappan Aryans and Painted glazed ware cultures. This points out to the fact that all the three cultures existed in India in continuous process. Again, the horse and bull which were well-known animals to the Rig-Vedic Indians were found in pre-Harappan sites. The archaeological evidence of the horse-remains was discovered in Harappan sites at Surkotda by Sharma in 1974 and also from Mohenjodaro, Harappa, Rupar, Lothal by Swell and Guha in 1931; Nath in 1963 and Prasad in 1936 and at Ranaghundai by Piggott in 1964. It can thus be surmised that the Harappan people learnt to domesticate horse from the Pre-Harappan Aryans. Even the spoked wheel chariot was well known to the Pre-Harappans. Finally, in the opinion of Professor R. C. Gaur the homeland and the heart-land of the OCP culture of the Aryans was the river bed of Sarasvati (R. V., VII, 36.6; VI, 6.10) and the Drishadvati (R. V. VI, 35.8) within the Sapta-Sindhava (R. V. I, 35.8) region. We need not think that whatever was great and good came from the European countries; origin, growth and development of diverse human civilization all over the world are pointer to our above concept. We must not be carried away by any national sentiment.

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GUPTA GOLDEN AGE : MYTH OR REALITY?

The age of the Imperial Guptas is generaly believed to be the Golden Age of India History. During this period India enjoyed blessings of a strong but benevolent central government with undisturbed peace, wealth and prosperity for a considerable period of time. We have the valuable account of Fa-hsien to the effect that the people of the Middle Kingdom were numerous and happy'[1]. It is clear that certain parts of the kingdom, especially Magadha and its adjoining regions progressed materially to a greater extent than did other less fortunate regions.

Art and Literature

So great was the activity in the field of art, literature and science, that the Gupta age has sometimes been called the Hindu Renaissance and it bears many close affinities to England under the Tudors. In the field of literature Sudraka, Visakadatta and other less well known poets are outshone by the brilliancy of Kalidas, who has been called by Rawlinson[2], the 'Indian Shakespeare'. In the sciences of Mathematics and Astronomy, the Gupta age was adorned by the famous names of Aryabhata and Varahamihira.

The Indian art is so thoroughly imbued with the spirit of Indian life and religion that it is almost a spontaneous growth and not a self-conscious exercise in art technique. In sharp contrast with modern art in which reason plays the dominant role, the great religious art of India is mainly a product of the artist's institution. Like Indian philosophy the ancient Indian art is widely varied and yet bears an unmistakable stamp of a fundamental unity which has renewed itself again and again over centuries and through myriads of shapes and forms. The ancient Indian artist was mainly interested in religious objects. But he was not indifferent to natural phenomena nor was he incapable of portraying them. His approach was however different from that of his European counterpart. While the latter's approach was analytic, the former's was intuitive in order to realise the inner meaning of Nature. While the European artist had to strive to understand the external manifstation of Nature, the India's ultimate goal was to realize the eternal behind the transient phenomena of Nature.

This fundamental difference has made Indian art essentially idealistic and symbolic. In this respect it bears a similarity with the Gothic art of Europe with this difference that while the latter concentrates on the

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1. Legge, P. 42 2. History of Indian People, P. 66.

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mortification of the flesh, the former endeavours to catch a glimpse of the spiritual sphere. The same *Yogic* training of the mind which inspired Indian Seers was also at the root of Indian art. Hence, perhaps the supreme manifestation of Indian art was the figure of the *Yogi* immersed in meditation. This is common to all schools of Indian art. But, since it is commonly associated with Buddha, this has led many to think in vain its roots in the Graeco-Bactrian tradition, and this attempt has been responsible for bizarre confusions.

The Buddha was a *Yogi* par excellence. Hence, when he was portrayed by the Indian artist he was given such a figure as would conform to the common Indian ideal of one who had transcended human limitations and attained divinity. Hence, the Buddha figures were not essentially different from those of Indian divinities like Siva, Brahma and Vishnu. The Gandhara school caught just a glimpse of this lofty and yet represnted the Buddha as an Apollo. But the Buddha as an Apollo was never an inspiration to Indians.[3]

In the opinion of A. K. Coomaraswamy, 'the outstanding characteristic of the art of India at this time is its classical quality. In the Kushana period the cult image is still a new and important conception, and then we find, quite naturally magnificent primitives, or clumsy and unweildy figures,... In the Gupta period the image had taken its place in architecture, become necessary, it loses importance, and enters into the general decorative scheme, and in this integration acquires delicacy and repose. At the same time technique is perfected, and used as a language without conscious effort, it becomes the medium of conscious and explicit statement of spiritual consciousness, it is equally true of sculpture, painting and dance.. With a new definition of beauty it establishes the classical phase of Indian art, at once serene and energetic, spiritual and voluptuous. The formulae accepted iconographic types and compositions, still variable in the Kushana period, are now standardised in forms whose influence extended far beyond the Ganges valley, and of which the influence was felt, not only throughout India and Ceylon, but far beyond the confines of India proper, surviving to the present day.

'The rich decorative resources of Gupta art are to be understood in terms of its inheritance, indigenous, Early Asiatic, Persian and Hellnistic. The Gupta style is unified and national. Plastically, the style is derived from that of Mathura in the Kushana period, by refinement and definition, tendencies, destined still later, in the natural course of events to imply attenuation'[4].

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3. Havell, E. B., Indian Sculpture and Painting, pp. 25-26.
4. Coomarswami, A. K., History of Indian and Indonesian Art, pp. 71-72.

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Thus, in the history of Indian art, Gupta art occupies a significant position of prestige and glory. It is a flower of established tradition, a polished and perfected medium from the standpoint of thought and feeling. By evolving th Nagara and Dravida style, Gupta art ushers in the history of Indian architecture, a formative and creative age with unlimited scope for future development and elaboration. In the history of Indian sculputure, the art is the fulfilment of earlier tendencies, while in the history of Indian Painting, it represents the climax to which the genuine Indian art has attained.

Architecture

The architecture of the period under review may be broadly grouped under two heads- (i) rock-cut caves and (ii) structural temples. The rock-cut caves continue the old forms to a large extent, but possess strikng novelty by bringing about extensive changes in the ornamentation of the facade and in the designs of the pillars in the interior. A profusion of sculptures and paintings are also to be found in most of the caves. The most notable groups of rock-cut caves are found at Ajanta and Ellora, all within these caves belong to the Buddhist faith, though Brahmanical and Jain establishments of this type are not rare. The Udaygiri caves are also of this type. But the rock-cut caves, with their peculiar advantage of no great constructional problem are, however, ill-suited to the complex ritualistic needs. The construction of temples was, therefore, undertaken to fill in this gap.

Sculpture

Gupta sculptural art, the pivot of which is the human figure, sprang from the nation of disciplined body and conquered mind. If the schools of Bharut, Sanchi and Mathura are marked by a sensual earthiness, and that of Amaravati by vital, excited movement, the Gupta sculpture suggests serenity, security and certainty. Aggressive beauty, such as may be noted in the sportive female figures on Mathura rail pillars did not longer accord the spirit of the Gupta age; much greater emphasis was now laid on the ideal *tapas* (meditation). It was at this time that India produced some of her most truly religious art, especially in the lovely Buddhas of Saranath.

In the countless seated or standing images of the Buddha or Bodhisattvas and also certain Brahmanical images, of the Sarnath school of this period, the body sheds off all its toughness, attains full and soft roundness and exhales an aroma of complete ease and serenity. All this is achieved with the help of a soft and delicate modelling, a softly gliding smoothly

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flowing, melting line and an utmost economy of plastic differentiation, with the passage of time, the physiognomical type grows longer, the head slightly smaller and lighter, plastic treatment more delicate and sensitive, and altogether a supra-sensuous extramundane soaring elegance results, till finally the modelling and outline seem to throb with an almost uncanny sensitiveness. Such preparation, such pointed ecstacy of blissful experience rendered in such concrete form is almost unbelievable, a good specimen is the well-known seated Buddha in *dharma-chakra Pravarttana* attitude from Sarnath but there are examples in the Sarnath museum which are perhaps equally good, if not better still.

The Buddha image in the Gupta school provides an important testimony of the freshness and vitality of that art. As Smith remarks, the Gupta Buddha is 'absolutely independent of the Gandhara school.' It reveals the fullest fruition of the Indian genius in perfecting a figure in harmony with its own spiritual conception.

Of the Brahamanical images perhaps the most impressive is the Great Boar, carved in relief at the entrance of a cave at Udaygiri. It bears the impression of a great primeval power working for good against the forces of chaos and destruction. The deep feeling which inspired the carving of this figure makes it perhaps the only threomorphic image in the world's art which conveys a truly religious message to modern man. The splendid figure of the sun-god, Surya, from Gwalior illustrates another aspect of the outlook of the times. Broad and sturdy, cheerfully smiling, the deity looks straight ahead at his worshippers, his right hand raised in blessing, the god of a good-natured happy people.

Again, the sculpture of this period is also rich in secular themes taken from life and in charming ornamental designs. A charming relief of a dancer, accompanied by girl musicians, is found at Pawaya, near Gwalior. A lintel in the Lucknow Museum illustrates the lively scence of the wrestling duel between Bhimasena and Jarasandha. On a number of door-jambs from Garhwal Bhumara, Deograh, we find the *Kalpalata* motif treated in an exquisite style.

The Gupta artists and craftsmen were no less capable in working metals. The art of casting copper statue on a large scale by the *cire pardue* process was practised with conspicuous success. A copper image of Buddha, about 80 feet high, was erected at Nalanda in Bihar at the close of the sixth century. A.D., and the fine Sultanganj Buddha of $7\frac{1}{2}$ feet high, is still to be seen in the Birmingham Museum.

The Buddha and Bodhisattvas of the Saranath of the fifth and sixth centuries represent the plastic process and final achievment of a highly

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subtle and mystical thought known as the *Mahayana- Yogachara.* They are the culmination of a spiritual quest that started its career in the early centuries of the Christian era; and the most important centres of this quest were Mathura and Sarnath, roughly covering the Ganga-Yamuna valley.

Painting

The art of painting became a potent force in the national culture of India and was used as decorative purpose. Generally it lost touch with real life, when paintings came to be regarded more as an article of luxury for the connoisseur than as a means of instruction and spiritual uplift for the whole community. According to the early Buddhist records pictures were used in popular festivals and in civic life. No town or village festival was complete unless the highways and streets were made gay with pictures painted on the house-fronts or on scrolls and banners hung on temporary screens of bomboo. The tradition of this folk art is still alive.

In the great stupas and temples mural paintings gradually replaced paintd wood or stone carvings. "In Italy it was known *as frescobuono* in which different colours mixed with lime-water were applied to a prepared surface of the finest plaster, while it was still wet, so that they were chemically united with the ground. Indian *frescobuono* is an exceedingly permanent process for interior decoration and much more durable in our tropical climate than oil paintings."[5]

The art of painting seems to have been more in general practice and popular demand in the Gupta period than the art of stone sculpture. The literature of the period tells us that the art of painting was an accomplishment which every man and woman of culture desired to attain. From the technical texts on art of the period, we know further, of the different canons and methods about painting. While the sculpture of the period was primarily religious in nature, painting, however, partook largely of a secular character.

The substantial remains of paintings of this period are found at Ajanta, Bagh, Badami and in other places. But the norm is supplied in every case by those at Ajanta. Only a very small fragment remains of what must once have covered the entire flat spaces of the long series of caves at Ajanta. But even these unmistakable portray a crowded world of lively and fresh vegetation, of gods and semidivine beings, of *apsaras* and *kinnaras* of a rich and varied flora of pagentry and processions,

5. E. B. Havell, Indian Sculpture and Painting, p. 65.

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of gaiety and love, of sublimity and coarseness, all bathed in the mellowed lights of the softness and elegance of a highly intellctual, refined and sophisticated civilization. Here, we see the whole life of contemporary India in panorama, - princes in their palaces, ladies in their harems, coolies with loads slung over their shoulders, beggars, peasants and ascetics, together with all the many beasts and birds and flowers of India. Such simple and graphic narration endowed with the richness of expression of refined emotions and sensibilities of highly cultured society is indeed unsurpassed in the whole history of graphic art.

On the technical sense the surface of these painting was done in a very simple way. Pulverised rock, cowdung, earth, and chaff were mixed and the resultant composition was thoroughly pressed on the rather porous surface of the volcanic trap rock. The surface was then levelled with a towel and after it was dried up the drawings in bold outline were directly done by the artists in red ochre. Red ocher, yellow ochre, indigo, lapis lazuli, lamp black and chalk were used as colours very effectively. The mural paintings of Ajanta are not, thus, as Coomaraswamy suggests, true frescoes, for a fresco is painted while the plaster is still damp and the murals of Ajanta were made after it had set.

No frame divides one scene from the next, in the Ajanta paintings, but they blend one into the other, the minor figures and the pattern skilfully leading the eye to the central figures of each scence. There is no perspective, but an illusion of depth is given by placing the background figurs somewhat above those in the fore-ground. The effect of this convention is like that of a photograph taken with a telescopic camera, and makes the figures stand out from the flat wall as though coming to meet the observer.

Among the themes that are still recognisable in cave XVI are the three Buddhas, a sleeping woman, and the sequel to the *Shaddanta Jataka* represented by a dying princess; in cave XVII, the seven Buddhas, the *Simhalavadana*, wheel of causation, return to Kapilavastu, consecration ceremony, a love scene, the *Mahavamsa, Matriposhaka, Ruru, Shad-danta, Sibi, Viswantara,* and *Nalagiri Jatakas,* and *gandharvas* and *apsaras,* in cave XIX (wich may be slightly later in date), return to Kapilavastu and a number of Buddhas; in cave I, the Great Bodhisattvas, Maradarshana, Panchika story, Sibi and Naga Jatakas, love scenes, etc. and the cave II, Sravasti miracle, palace and Indraloka scenes, Kshantivadin and Matribala Jataka, etc.

"For the purpose of art education", observes Griffiths who also spent thirteen years in closely studying the Ajanta paintings, "no better examples could be placed before an Indian student than those to be found in

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the caves of Ajanta. Here we have art with life in it, human faces full of expression, limbs drawn with grace and action, flowers which bloom, birds which soar, and beasts that spring, or fight or patiently carry burdens; all are taken from Nature's book, growing after her pattern and in this respect differing entirely from Muhammadan art, which is unreal, unnatural, and therefore, incapable of development.[6].

The paintings at Bagh in Malwa (M.P.) represent only an extension of the Ajanta school. In two of the groups the subject is extremely gay, illustrating the performance of the hallisaka dance, a musical drama acted by troups of women led by a man. They are elaborately dressed, singing and dancing with considerable freedom. The beautiful dancing Apsara from Sittannavasal cave is likewise a masterpiece of Indian painting.

The art of Ajanta and Bagh shows the Madhyadesa school of the art renasissance at home and set-up traditions which travelled to far off countries, such as Central Asia, China, Korea, Japan and Burma. It became the cosmopolitan art of the Buddhist world, and seems to have gone with Buddhism wherever it went. The discovery of frescoes in Central Asia, in Kotan, at Turfan, at Tunhuang have only served to focus greater attention on the frescoes of Ajanta. Moreover, the excellence of artistic taste and design are also observable in the rich varieties of gold coins issued by the wealthiest and mightiest Emperors of the Gupta Royal dynasty.

Material Cultural

In the field of material progress and culture there was also life and spirit. Owing to the tightening up of agricultural economy all the lands were thoroughly organised with the help of departmental machinery, such as the record-department etc., and the demand for more cultivable land was gradually felt. Jungles and marshes were reclaimed and gradually brought under the plough. To cover the mounting expenses the state taxation became heavy. The advanced conditions of agriculture and horticulture are well brought out in the detailed descriptions of Varahamihira, Kalidas and Amara. For the improvement of agriculture the state and individual citizens undertook irrigational schemes; the cow became a sacrd animal owing to its agricultural utility.

The internal trade seems to have been quite flourishing. Although as a result of Persian rivalry and barbarian invasions of the Roman empire the trade with the West was somewhat restricted, nevertheless, India's maritime relations with Egypt, Syria, Persia, Arabia, Ceylon, Cambodia,

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6. Cave Paintings at Ajanta.

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Siam, Sumatra, the Malayan Archipelago and China were very close. The balance of trade was sometimes in India's favour. Through the channels of trade her cultural expansion into the very heart of south-eastern and eastern Asia formed one of the most brilliant episodes of Indian history. This great tradition of Indian influence, extending from Ceylon to Tongking, was of course not merely an endeavour to acquire material wealth. It was also aimed at religious ends. Visnuism, Saivaism and Buddhism all sought to take root in new soil.

The prosperous industry and trade produced other beneficial results in the economic life of the country. To facilitate trade and other transactions the Gupta emperors minted gold, silver and copper coins; and for the first time in ancient India, we have such an elaborate system of coinage in different metals. Moreover, from the evidence of the elaborate regulations of Narada and Brhaspati on financial loans we can assume that the Gupta economy was an expanding one and that there were many loans and investments.

Individual traders and craftsmen faced with difficultues formed themselves into corporate organisations. We have reference to coporations of farmers, artisans, moneylenders, traders; guilds of brahmans expert in Vedic rites are seen functioning in our period; and for the first time law-givers formulate elaborate rules on corporate life.

All this material prosperity required adequate labour. Slavery and forced labour existed side by side with hired labour. Mr. Dange lays special blame on ancient Indian society for her system of slavery[7]. Probably he has not noticed that it existed with all its evil consquences in every ancient society in the world.

The Gupta Age was, no doubt, a period of efficient political administration, and political stability was firmly rooted. The stratification of society had also been finally fixed. So it is natural to conjecture that the fortunate few had their fortunes assured, and formed a distinct class. They comprised the king, princes, administrative officials, high priests, rich industrial and business magnates, etc. But the society as a whole, that is, the poorer working classes, may not be assumed to be equally prosperous, for there are numerous references in Varahamihira to devastating famine, droughts, floods, crop-failures, and many such natural calamities, which are mentioned as possible occurrences in India. Moreover, Varahamihira's references to proverty, commercial failure, family ruin, and so on are so numerous that we must admit that, even at this period, the economic condition of many people was very precarious.

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7. India from Primitive Slavery to Communism.

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For certain specific reasons we can trust Varahamihira. Thought by tradition a protegee of Vikramaditya, he was concerned with the production of working manuals for astrologers who carried on their craft all over India; the astrologers were patronised chiefly by merchants, artisans and the better class of peasants. His forecasts seem to us to bear a closer relation to the real situation of the times than the idealistic description of the courtly Kavya of Kalidasa.

Myth or Reality

Thus, the Gupta age may be called a Golden Age in the same sense as the Elizabethan and Victorian. These were times of great civic buildings public undertakings, splendour, opulence and luxury- but only for a limited section of the community. Beneath the facade of outward splendour were the toiling masses on whose efforts the whole edifice depended. To warrant the name of Golden Age, as we in the twentieth century would now interpret it, far better conditions would be required for the whole of society, for the peasant as well as for the lord, and economic freedom and prosperity for both.

Thank you!

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Select Papers
Technical Sciences and Fine Arts Section

Techniques of sāma — Chanting

By

Pankaj Mala Sharma

Among the four Vedas the Sāmaveda has a unique position as it is the Veda of chanting. An idea gets expression through words by simply uttering them. Such words have their effects on the mind of the hearers and they do convey the idea which the speaker wants to convey. But this simple utterance does not arouse the feeling of the hearer to the extent as when it is presented in the musical form of expression. Under the musical form of expression, it produces a soothing effect. It arouses not only the feelings of the hearer but also the feelings of the chanter in an intensified measure. And sometimes it so happens that the chanter forgets about his surroundings and sometimes even himself. This is the success of musical chanting.

Vedic music i.e. Sāman was intended to appease the gods so that the latter might provide the chanter their blessings in form of cattle, progeny and heaven. More than this, Sāman was intened to bestow upon the worshipper the highest bliss of life i.e. the freedom from the bondage. But to achieve this goal it was essential that Sāma-chanting be presented in a proper form. For this purpose definite techniques seem to have been introduced and developed by the Sāma-singers in the chanting of Sāman. From the study of the Brāhmaṇas and the Vedāṅga-literature we come across various techniques of the Sāma-chanting. In this paper an attempt has been made to throw some light on the various techniques of Sāma-chanting which were employed at that time.

As a rule, a Sāman is based on a *ṛk*. This has been clearly stated

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in the Chāndogya Upaniṣad- ऋच्यूढं साम गीयते. But when a sāman is sung on a particular *ṛk* the latter is not kept intact. It undergoes some modificatons, alterations and additions to suit the sāman-chanting. This feature is technically known as vikṛti. The Saṁhitopaniṣad Brāhmaṇa gives the number of such vikṛtis as eighteen[1], the puṣpasūtra as twenty[2] and the sāmatantra as thirty-four[3]. This difference in the number of vikāras is due to taking some additional vikāras which are not included in the other. A complete list of vikāras goes to forty-one as given below in the alphabetical order: अंभाव- अगतभाव- अतिक्रम- अतिहारभाव-अनीचत्व-अभ्यास-अवृद्ध- आइभाव- आजुहोतापत्ति- उत्पत्ति- उदात्त- एभाव- ऐभाव-ओभाव-औभाव कर्षण-गत- दीर्घभाव- धार्य- निघात- नुभाव- परिस्वार- प्रकृतिभाव-प्रश्लेष-प्रणत- प्रेङ्ख- यभाव-रेफत्व- रेफलोप- लोपभाव- वन्तविधिभाव- विकल्प- विकर्ष-विनत-वृद्ध- सन्ध्यगीत- स्तोत्र-स्वरितभाव- दीषी- ऱ्हस्वभाव.

These vikāras can be classified into two groups viz, internal (आभ्यन्तर) and external (बाह्य). Internal vikāras are those which are based on the padas and the varṇas of the ṛk on which the sāman is chanted. Among the internal vikāras some are based on the padas, that is to say, they are seen in the padas of the ṛk. For example [1]in Am-bhava (अंभाव) *a, i, u, ṛ* are changed into *a* e.g. पावका——→ ३४५ पूर्वा को ;[2] in Abhyāsa a word is repeated, e.g. यत्सोमेऽ३सोम अयात्सामेऽ २ सो[2] Some vikāras are seen in the change of accentuation of the syllable. For example, in Anīcatva-vikāra a svarita or anudātta is changed into udātta at the time of chanting.[6] In Utpatti-vikāra Udātta, Anudātta and Svarita are changed together in one combined accent e.g. उत्सोदेवऽ३ 4. Bāhya-vikāras are those which are brought from outside. Among the external vikāras come the stobha with its various forms which have a significant role in sāma-chanting.

Among the Ābhyantra-vikāras following are based on the padas: अंभाव-अतिहारभाव- अभ्यास- अवृद्ध- आइभाव- एभाव- ऐभाव- ओभाव- औभाव-यभाव-रेफत्वलोप-लोपभाव- वन्तविधि- विकर्ष- वृद्ध- ह्रस्वभाव.

Following vikāras are based on melody or chanting : अतिक्रम- कर्षण (with its five variations) धार्य- नुभाव- प्रत्युत्क्रम- परिस्वारभाव- प्रणत- प्रेङ्ख etc. Following vikāras are related to the accentuation of the syllable. अनीतत्व- उत्पत्ति- उदात्त- निघात etc.

There is another category of vikāraas which are seen in the sāman-chanting. Here a prescribed sequence of svara in a parvan or pada is used in another parvan or pada e.g. आजुहोतापत्ति- हीपीस्वर etc.

The above mentioned vikāras are Ābhyantara because they are seen in the pada or varṇa of ṛk.

Under the Bāhya-vikāras come the stobhas which are also of various kinds. Sometimes a syllable, sometimes a pada or a pāda are included at the time of chanting but these syllables, pada or pāda have no relation

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with the ṛk. These are called varṇastobha (वर्णस्तोभ), pada - stobha (पदस्तोभम) and pāda-stobha (पादस्तोभ), respectively. There are few examples where the sāmans are chanted only on the stobha. It should be kept in mind that the stobhas are for the accomplishment of sāman-chanting. Keeping in view the use of stobhas in sāman the latter has also been classified into three groups, viz, channa-gāna (छन्नगान), leśagāna (लेशगान) and Āvirgāna (आविर्गान). Channagāna is that type of sāman in which the sāman is entirely based on the stobha. Here there is a complete absense of sāmayoni ṛk. This is also called Anarca sāma (अनर्चसाम). Leśagāna is that type of sāma-chanting which is based on both a ṛk as well as a stobha. Here stobha seems used in a pada or pāda and sometimes in all the pādas. Āvirgāna is that type of sāman-chanting in which stobha is not found at all.

Another technique to be followed in the sāma-chanting is the division of the sāma into parvans (पर्व) like pādas in a ṛk. A parvan is the smallest unit of chanting. Here the chanter makes a pause. A sāman may have many parvans. However, there is no such strict rule regarding the numbers of parvan in a sāma. For examples the Śaunḥśepa-sāma has five parvans (G.G.G. 1.1.7.2) and the Kāṇva-sāma has twenty-five parvans (G.G.G. 2.5.53.2). How many syllables a parvan will have, there is no any hard and fast rule regarding it. There are parvans which have one, two, three or more syllables in a parvan. There are certain parvans which are based on stobhas only. In the sāmavedic tradition some names have been assigned to these parvans e.g. अग्निदूता- अचिक्र- अतिथि- हीपी etc. It may be mentioned that the names of these parvans are based on the initial pada of the parvan. There are certain parva-names based on the middle or final word of the parvan.

Keeping in view the chanting of sāmans by members of Udgātṛ-varga a sāman is divided into five or seven divisions called 'sāma-bhaktis'. Generally a sāman has five bhaktis viz, Prastāva, Udgītha, Pratihāra, Upadrava and Nidhana[7]. When Hiṃkāra and Omkāra are taken separately the number of these bhaktis goes to seven.[8] Prastāva-bhakti is sung by the Prastotṛ, the Udgītha by Udgātṛ, the Pratihāra by Pratihartṛ, the Upadrava again by Udgātṛ and Nidhana by Prastotṛ, Udgātṛ and Pratihartṛ together. As Hiṁkāra and Omkāra also form parts of Udgītha; these are sung by Udgātṛ. It may be mentioned that in case of seven bhaktis Hiṁkāra is sung by Udgātṛ before the Prastāva and Oṁkāra is after the Prastāva. The Pañcavidhasūtra and the Pratihārsūtra give a detailed account of these bhaktis.

Another technique to be followed in the chanting of sāmans is the formation of stomas. A stoma is generally sung on tṛca. The Brāhamaṇas

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and śrautsūtras make frequent references to singing, e.g. त्रिवृतस्तोत्र, पञ्चदश-स्तोत्र, सप्तदशस्तोत्र and so on. It may be mentioned that these stomas are based on the number of repeated ṛks which a complete sāman has in it. Tṛvṛta stoma, Pañcadaśastoma, etc. are formed from a tṛca only by repeating the three ṛks to have the requisite number of stomas in a sāman. This is called viṣṭuti. In this process one viṣṭuti has three paryāyas of ṛks which are of three types viz तृचभागा, आवापस्थाना and परिचरा. On the bases of these paryāyas the viṣṭutis have different nomenclatures, such as, उद्यती or अभिक्रामन्ती, परिवर्तिनी, कुलायिनी, पञ्चपञ्चिनी, दशसप्त, त्रस्रा, सप्तसप्तिनी, प्रतिष्टुति, सूर्म्या, प्रतिष्ठा, समत्रय, नेदीयसंक्रमा, प्रत्यवरोहिणी etc.

These viṣṭutis have been defined and their description has been given in the Tāṇḍya Brāhmaṇa and Lāṭyāyana Śrautasūtra.... there it may be pointed out that the principle lying behind their nomenclature seems to be the same as in the case of metres like यवमध्या, पिपीलिकामध्या, वर्धमाना, निवृत् etc.

These are the techniques which are followed while chanting the sāman in the soma-secrifices. Today in the absence of the performance of śrauta-rituals, these techniques of sāma-chanting are gradually declining. Moreover in the absence of proper study of the sāmavedic literature the technical terms used therein too, are becoming obsolete. So efforts must be made to preserve these techniques so that they may not go into oblivion.

References

1. Saṁh. Br. 2.2-13, RK. Tantra 9.
2. आयित्वं प्रकृतिं चैव वृद्धं चावृद्धमेव च। गतागतं च स्तोभानामुच्चनीचं तथैव च॥
   सन्धिवत्पदवद्गानत्वमार्यावएव च। प्रश्लेषाश्चयविश्लेषा अहत्वेवं निबोधत॥
   संकृष्टं च विकृष्टं च व्यजनं लुप्तमीतहृदम्। आयावांश्च विकारांश्च यावानूहेऽपि लक्षयेत्॥
   एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक्-पृथक्। Puṣpa Sūlc. 2.2-5
3. Comm. on Sāmatantra 777.
4. Sāmatantra 1108-1115
5. Puṣpasūtra 9.9
6. Sāmatantra 83-166
7. Comm. on Sāmatantra 777.
8. प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानि पंच भक्तयः। PVS 1.1.1 पञ्चविधं सामोपासीत। Chā. Up. 2.2.1
9. ओंकारहिंकाराभ्यां साप्तविध्यम्। PVS 1.1.3

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Section : Iranian

A critical analysis of three Gathic verses, and supposed allusions to reincarnation.

By

S. N. Doctor

The purpose of this paper is twofold. One is to present a critical analysis of 3 verses from the Gatha(s) of Zoroaster. The 3 verses so chosen have a common theme or bearing, viz., an eschatological one, i.e., pertaining to life beyond that on earth, to the final state, Consummation & Final Judgement. The verses have been subjected to a thorough and exhaustive treatment, both critical and philological, especially as these verses are among the ones that may be labelled 'difficult verses', presenting more than the usual grammatical & morphological problems, including elliptical constructions, that are a general feature of the Gathas. The 3 verses treated here are Ys. 30.10, 31.20, & 49.11.

The second purpose of the paper is to investigate into the possibility of the existence, if any, of even the barest allusion or reference to reincarnation or rebirth in these Gathic verses. For, it may be stated that there are a few scholars who claim to see or read allusions to reincarnation in the Gathas. The canto usually put forth or trumped up by them as the one attesting to reincarnation is Ys. 49.11. Another canto too, viz., Ys. 30.10, comes in at times to buttress the thesis. A third, Ys. 31.20, deals with the same or similar theme, viz., of an existence or state of damnation (akin to hell) to which wicked souls have to repair, such a state being equated instead with a repeated life on earth itself, to which such souls are believed or made out to return.

Aside from the three above verses any attempt to trump up some other verse as alluding to reincarnation would be too far-fetched, and there could be no end to such attempts, which evidently would be the

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products of a subjective element, prompted by predilections for reading reincarnation into the Gathas. However, all said and done, the present writer has indeed come across two more verses, viz., Ys. 34.6 and Ys. 46.19, being put forth as among those bearing out or indicating reincarnation. Hence it was later decided to subject these two verses too to a scrutiny, and so have been included in the present thesis. However, the treatment of these two surplus or 'appended' verses would not be exhaustive, being directed only towards detecting any allusion to reincarnation in them.

I do not propose to scrutinise any more verses, since, as stated above there can be no end to the number of verses attempted to be trumped up. Such endeavours in most cases may at best be labelled as mere figments of an aberrant imagination.

Before proceeding to translations, one more point needs to be clarified, which is that of the 'argumentum en absentio'. Some scholars argue that allusions to reincarnation could have been present in some verses of the Gathas now lost to us. Granting for the sake of argument that some prose portions interspersed in the body of the sacred hymns or otherwise may have been lost, such lost portions could never contain allusions to reincarnation, since they would in that event contradict the extant verses, several of which allude to heaven, hell and even the intermediate or 'mixed' state (the purgatory) in clear terms.

In the indepth or critical analysis that follows, translations of various scholars of repute necessarily had to be consulted, to be duly cited as done below. Both eastern (Indian) and western scholars have been cited, including translations attempted during recent decades, viz. those of Insler, Humbach and Schwartz.

Key to transcription (to facilitate print):

e: = the Av. letter denoted by 'schwa', pronounced as in Eng. 'met' (but the Gathic letter undifferentiated); x' = the spirant 'x' or 'kh' in the neighbourhood of other palatal sounds; gh: = the Av. letter denoted by Gk. gamma; ñg: for the nesalised - g-; ch: = palatal c (as in 'chair'); θ = Av. letter denoted by Gk. theta; dh: for the Gk. delta; sh: as in Av. 'asha'

Regarding numerical abbreviations:- With verbal forms the usual nomenclature of two figures is adopted, the first indicating the person, and the second the number. With nominal forms, the first figure indicates the case, and the second the number ((Ex: 4/3 = dat. plu.)

Yasna 30.10 The text: Adā zī avā drujō avō bavaitī ske: ñdo spayaθ–rahyā (a)

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At asish:tā yaojañte ā-hush: itōish: vañg: he: ush: manañg: hō (b) Mazdāo ash: ax' yāch:ā yōi zaze:ñte/zaze:ñti vang: hāo sravahī (c)

The opening line (both padas) and the clause comprising the last padha (yōi zaze:ñtī.....) present some difficulties. The former has been translated variously by scholars, while the latter has been interpreted by some scholars to imply the idea of rebirth or reincarnation.

To begin with the opening line, the important words here are 'ske:ñdō' & 'spaya0rahyā'. Most scholars take 'spa...' as a noun, e.g., as 'fortune, success' (Bartho.) 'prosperity' (Insler), 'power' (Geld.), destruction (Mills), success (D. Guill.); while others like Kan. and B.T.A. take it as an adj. governing 'Druj', the Lie. Kan., for instance, renders 'destructive', when he trans. "....at that time the support of the destructive Druj shall indeed be weakened/broken." He takes 'avō' as 'support' (instead of 'down' as usually transd.), perhaps from 1/1 'avang:h-'; but 'ske:ñdō' rather unusually as a participle-adj., and moreover makes the line the principal clause in the verse, and as depicting the result or end, instead of being the cause or antecedent. Bartho. trans. "Then truly on the (World of) Lie shall come the destruction of delight/success." While Tara. has "For when down-upon the False-ones (Drujō) descends the destruction of (their) triumph."

We now turn to the Pahlavi version, which though usually accepted with some caution in the case of this evasive verse turns out as providing some definitely valuable hints: "ētōn pa ān dahishn (pa tan ī pasēn) ōy ī druj (ī ganāk mēnōk) pa frōt bavishnīh (ka-sh/ka chish bē ōy nizārīh ēstīāt) skanīhēt sapāh", which may be trans. "Thus in that creation (in the Future Body- what is meant being at the Final Judgement) the Druj/Lie (who is evil Spirit) in downward existence— i.e., will collapse—(when his thing/work would become feeble) and his army/host shattered."

The above transn. supplies some useful hints in assessing the correct meanings of some obscure words. To begin with 'spaya0rahyā', the Phl. has 'spāh' (soldier, army, host). But 'spāh' may be a wrong variant reading (orthographic) for 'spihar' = sky, vault, the firmament, and secondarily, 'fate, fortune', Cf. Eng. 'sphere', Lat. 'sphera.' Mir. also rightly points out such Phl. variants, and trans. the line as "Thereupon indeed occurs (lit., comes down, comes upon) the collapse of the growth ('spaya.) of the Druj." The idea of 'growth' may well be provided by the analogy with 'sky, vault'. Mir. also points out parallel roots in Skt. indicating the idea of 'swelling, growth'. Chatt. too, relying on Skt., trans. the word as 'inflation' ("collapse of the inflation of the Druj"). And so finally we may trans. the line thus: "Thereupon indeed

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comes down (occurs) the destruction of the creation/growth of the Druj". It may be noted here that the two altern. renderings for 'spaya..' so given (based on Phl. & Skt. etymologies) do not affect the transn. or theme radically or adversely. The scheme adopted in this paper, viz. of presenting two, or in extreme cases even three, alternative renderings of an Avesta word or phrase, is demanded by the very nature of the treatment and critique of advanced poetic compositions such as the Gathas. Such a scheme is ideal, so long as the alt. renderings do not radically affect or alter the translation or theme.

We next take up line (b). The word 'asish:tā' here poses some problems. Grammatically it appears to be the superlative form of 'āsu' = quick, speedy, or adverbially 'soon, most quickly, swiftly', etc. The Phl. has 'tēz' or 'swiftly' ("they swiftly unite"). Also the 'ā-' in 'ā-hush:itōish:' that follows, and which is in the genitive, lends a locative sense to 'hush:iti' (good abode). Mir. & a few others trans. 'asish:tā' as 'promised', i.e., 'reward', Mir. deriving the word from ā & rt. sang:h-, sah-, with ti- (fem.) and thus 7/1 asish:ti-, 'teaching, what is taught, promised (reward).' Other transns. are: Spiegel 'swiftly' Kan 'instantaneously'; Guth. 'promise'. And so we may best trans. the line as: "but soon they join/unite in the good abode of Vahu Manah", or "but they join in the promised (reward) of the good...."

And that brings us to the last line or clause of the verse, which continues the eschatological theme, and which runs thus "yōi zaze:ñtī vang:hāo sravahī." The key-word here is 'zaze:ñtī', variously trans. as 'they win, earn' (Bartho., from Av.rt. haz-, Skt. sah-), Guth. 'shall-be-attaining'. Spiegel 'enlarge', Moulton 'get'. D. Guill. gives "Ceux qui auront acquis bonne renommée", which may be trans. "those who shall have acquired good renown." Insler trans. "For then shall descend the destruction of the prosperity of deceit,.... (the faithful) who shall race ahead into the good of the Wise One & of Truth." Tara. has rt. zā-, 'to strive', redupl. zaza- (Skt. jahā-) and hence 'strive continuously'. Chatt. too trans. 'strive'. Some scholars, like Kan. render the word from rt. zan-, 'to be born'. Hence Kan. trans. "are born (in good renown)". B.T.A. trans. 'they deserve', perhaps from han-, 'to deserve'. But the redupl. form (intensive or otherwise) cannot be 'zazan-', unless the rt. is a purely Skt. one, there being no han- 'to deserve' in Skt.

Now, we have an Av. root zā-, 'to promote, to preced', but according to Darmes., 'to deserve, merit'. Its Skt. phonetic equiv. would be Jā-or hā-, and we do have Skt. hā-, to move, attain. (See Bhide), which in the intensive can become 'strive.' The Phl. version has just 'girēnd', 'they hold', with a gloss "they hold that which is good renown."

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And so finally we may trans. the verse thus: "Thereupon indeed comes down/ occurs the destruction of the creation/growth of the Druj. But soon they join/ unite in the good abode of Vohu Manah, of Mazda, and of Ash:a— (they) who are born into/strive for, good renown/reputation."

Now the rather lengthy above treatment of a Gathic canto was prompted by the attempts made by some scholars to read reincarnation into this verse, who at times produce some grotesque translations. A look at a few more Gathic strophes would help to ascertain the exact theme: To begin with it must be noted that the present verse (no.10) continues the argument or general theme of verse 8, which treats of the Final or Great 'Consummation' ('sastē'), with Renovation ('frash:e:m') in verse 9. And so Verse 10 further continues to describe the Final State, adding as a sequel the final collapse of the Druj or Lie, and the coming together of the good or pious souls "who are born in good renown", Thus it is clear that even if the word 'zaze:nti' is interpreted in the sense of birth, it could refer only to a rising or resurrection ('tan i pasēn') or the 'Future body' (as alluded to in the Phl. version) of a good soul to partake of the Renovation. And so reading 'reincarnation' in or between the lines would be a regression or retrogression on the time scale.

Yasna 31.20 The text: "Yē: āyat ash: avane:m divamne:m hōi apare:m xsh: ayō/xsh:yō (Geld.) — (a) Dare:ge:m āyu te:mang:hō dush:x' are: 0e:m avaētās vach:ō— (b) te:m vāo/vā (Geld.) ahūm dre:gvañtō sh:yao0anāish: x'āish: daēnā naēsh: at".—(c)

The difficult words here are 'divamnem', 'avaētās vachō' and 'dusj:x'....', the last having been rendered as 'light/lustre' instead of the simple 'evil food'. Cogent reasons however will be given below to show that the lustre interpretation is uncalled for. (More about the food-lustre dichotomy in Ys. 49.11, infra.)

Divamne:m = 2/1 divamna-, rt. dab-, dav-, 'to deceive', phonetically changing to div- because of the pres. parti. atman, suff. -amna that follows. Cf. 'diwža' = deceit in vd. 18.1, and the infinitive 'diwžaidyāi' = for deceiving.

As to 'avaētās vachō', we have Av. 'āvoi, āvōya' = woe, grief, curse. B.T.A. trans. 'imprecation'. Hence the compound may be trans. 'awailing of woe'. i.e., 'woeful wailing(s)'

Xsh:ayō = 6/1 xsh:ayang:h-, 'destruction', from rt. xsh:i-, to waste away. But Tara. strangely has 'abode' from xsh:i- to dwell. B.T.A. has 'tears'.

Other minor differences are: for 'apare:m', B.T.A. trans.' (his) future',

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Tara. 'henceforth', Pune. 'eventually', Schwartz 'future (with 'possession'), D. Guill. 'future' (but as adj.)

As to 'dush: x 'r....' or 'evil/foul food'. We do not deny the possibility of the alt. rendering 'evil lustre' from the same rt. x'ar- 'to eat' as also 'to shine', And so Harlez trans. 'poisonous nourishment', Insler 'foul food.', while Bartho. & D. Guill. have 'ill food'. The Phl. has 'dushxvarishn' or 'Foul food'. But Tara. has 'obscure light', and Pune. trans. 'evil lustre'. However, the Phl. version, Ys. 49.11 (that follows), and the Hadoxt Nask, all speak of 'evil food' and not 'lustre.' The present verse (31.20) has an exact parallel in the Hādoxt Nask (Yt. 22, paras 16, 18, 36), where the departed souls abide in an "undecaying spiritual world" and hence for a "long duration" as in our present verse. The righteous souls are offered ambrosia on entry into paradise, while the wicked experience an evil wind and "evil (foul) food" in Drujo Demana (Hell): "Let him eat of the food brought to him of the oil of 'zaremaya'..... butter prepared in mid spring..... after departing from the material & decaying world into the world of the spirit or the undecaying world (for the righteous)", while for the wicked, "Let him eat of the food brought unto him of poison & poisonous stench. This is the food after he has perished.... for the youth of evil thought....."

There remains one more difficulty to resolve: Quite a number of scholars, viz., Guth., Tara., D. Guill., Moulton, & Schwartz, construe the first line of the strophe as applying wholly to the pious ('ashavanes'), rendering 'divamne:m' and/or 'x'are:the:m' (of the next line) as 'lustre' (the latter as evil lustre). Though some of the scholars named above retain the rendering 'foul food' in line (b), the passing over from the pious to the wicked then appears abrupt and at times incoherent. Hence the inadvisability of taking 'divamnem' in a positive sense (from rt. div-, to shine). Space not permitting me to go into various aspects of this word, I quote only from recent two transns. Insler, prefering a variant reading 'dyumne:m' ('heavenliness') AS BASED ON A Vedic parallel, nevertheless trans. the remaining lines as "But a long life of darkness, foul food, the word of woe— to such an existence shall your conception along with its (corresponding) actions, lead you, ye deceitful ones." Schwartz trans. "whoever comes to the aid of a righteous man, heavenly glory will be his future possession. But a long duration of darkness, bad food & sounds of woe, O evil ones,..."

It may also be noted that if 'dush:x'ar...' is rendered in the sense of evil or obscure lustre instead of foul food, there would be an unlikely superfluous repetition of the idea of darkness just expressed by 'te:mang:hō', the immediately preceding word. And so I trans. the strophe

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as foll.: "Whoever comes to a pious man (for) deceiving, for him hereafter/in the future/ finally, (shall be) long duration of destruction (and) darkness, evil food (and) woeful wailing(s). To such a life/existence, indeed, O wicked ones, shall your conscience lead (you) through your deeds."

Yasna 49.11. The text: "at dush:xsh: a0rē:ñg dush:sh:yao0ñe:ñg duz-vach: añg: hō—(a), dush:- daenē:ñg dush:-manañg:hō dre:gvatō—(b) akāish: x' are:0āish: paiti urvānō yeiñtī — (c), drujō de:mānē hai0yā ang:he:n astayō — (d)."

The verse no doubt presents some difficulties in transn, though the theme or central idea is not affected by its being translated variously. The difficulties arise due to the merger of certain gramm. case-endings, variations in syntax, leading to elliptical constructions, etc. To begin with, most of the nouns/ appellations depicting 'evil souls' are in the accu. plu. but when we come to 'dre:gvatō' and later (line c) to 'urvānō', these two can be trans. in more than one case. 'Dre:gvatō' (liar, wicked person) can be 6/1, 1/3, or 2/3; while 'urvānō' can be 1/3 or 2/3. Some scholars, like Kan. & Pune., connect the former word with the latter (though in diff. lines, & hence not likely), and so 6/1 is ruled out for 'dre:g-', making 2/3 most likely (the same case as of the preceding nouns). Likewise, syntax appears to permit only a 1/3 for 'urvāno'. However, Kan., rendering both words in the accu. (2/3), brings in the 'daeva-s' as the subj. of the verb 'paityēinti' (the subj. unexpressed & hence in brackets). and translates: "Evil rulers, evil doers.... those of evil mentality (all 2/3), the wicked ones, (all these) souls (do the daeva-s) go to meet/receive, with/carrying evil food, and verily is the existence of such souls in the House of the Lie (i.e., hell)"

We next take up the morphological problems as posed by a couple of words. The first is 'paityeiñtī', the key-word of the verse, which is 3/3 pres. paras. of 'paiti-i' (rt. i-, 'to go', with pref. 'paiti'). Cf. Skt. 'prati-i'. At the outset it must be noted that both in Skt. (in the Vedas) and in the Av. the verb is not used solely in the senses of 'come back, return' but because of the finer or secondary nuances inherent in the pref. 'paiti', which is also commonly used in the sense of 'against', the verb is also used in the sense of 'go forth to meet, confront.' i.e., approach, accost, come face to face with. I dilate on this verb because it is the one put forth by some scholars as indicating a 'return' to earthly life. Accordingly I give here some renderings: Bartho. gives 'go to meet', trans. "the souls go to meet them." Insler renders 'encounter', Pune. has 'go against', Mills 'coming to meet', and M.W.S. 'meet'. Kan. (supra) trans. in the sense of receiving or welcoming. and

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Humbach has 'gehen entgegen' or 'go towards, confront, accost'. B.T.A. has 'return' ("the souls return with evil tastes"), mentioning souls' destination as 'the dominion of the Druj' in the last line. But Tara. has "do come back" and "abode of Untruth", which (latter) he equates with "our earthly environment" in the course of his comments, stating that the present is the only verse alluding to reincarnation in clear terms. Chatt. too trans. "But those villains.... on account of their impulses, bring back their souls... to the House of Lie (this illusory world)." Thus Tara, & Chatt. are the only scholars who allude to reincarnation in clear terms. Of these, the latter, a Sanskritist, was a Hindu by caste and hence susceptible to a subjective approach favouring the Hindu theory of rebirth. Mention may also be made of the late K. S. Dabu, a theosophist, and hence with a possible predilection for reincarnation. Dabu also quotes S. J. Balsara (Vide Dabu's 'Message of Zarathushtra', Bombay 1956, p. 69.) as one favouring rebirth. but the quote is too vague to merit any discussion here. To link the earthly life (by rebirth) of man with Drujo-demana or Hell, as done by scholars just cited, would be indeed unZoroastrian, vitiating the optimistic and the usually practical view of life on earth as propounded by Zoroaster.

One more difficult word in the canto remains to be tackled. It is "x'are:θāish:", with its attribute 'akāish:' (3/3 aka-x'are:θa-). Now aka- is evidently 'bad, evil, foul' but "x'ar:." has been taken both as material/ common noun, and as an abstract noun, 'lustre, impulse' & so on, though by fewer scholars. The Phl. has 'xvarishn' or 'food.' In any case the compound (phrase) functions like a clause in apposition, referring either to 'urvānō' of the same line, or to the preceding nouns in line (a), being hemmed between the two classes/ groups of souls. A typical trans, is that of Bartho. which runs.... "with foul food the souls go to meet....." (the 'paiti-' of 'paityeiñti' being a hypermetrical repetition in a 4-7 line). The rt. x'ar-, 'to eat' (another form, hvar-) also means 'to shine'. Cf. 'hvar-' (noun) = sun. Also cf. Skt. svar (undeclined nn.) = radiance; — for Av.x' or xv from IIr. sv, fr. IE. sw. cf. Av. Harax'aiti, Skt. Sarasvatī. (Misra, Art. 173)

Accordingly we do find some scholars transg. in the sense of lustre (with aka-, evil). For instance, Pune. trans. "on account of bad lustre" and Tara. has "dim insight", Chatt. "evil impulses". However, most scholars, including Insler and Humbach, trans. in the sense of 'evil food' (Humbach 'schlechten speisen'). Now, there also seems to be some confusion re. the identity of the souls referred to by the several appellations in lines a & b, and the souls (urvānō) in line c, as to which of these two classes refers to wicked souls already inhabiting Drujo Demana,

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and which to the approaching or incoming souls. Mills, for instance, trans. "Then evil rulers... those believing ill (lit., of evil 'daena' or conscience/ creed).... (all such) with evil food the souls to meet are coming. In Falsehood's Home (Hell) at last their forms abide." Directing our attention to the Phl. version we find clear mention of foul food: "Thus unto him (collectively for the wicked souls) who (is/are) of evil rule,.... the wicked, him/them, that which is evil food the souls come face to face.... their (existence) in the abode of the Druj (in hell,- as gloss) manifest it becomes." Note the clear mention of 'hell' as a gloss in the text. Hence the impossibility of any reference to reincarnation.

And so like Mills and possibly also the Phl. version above. we find some scholars like B.T.A., Humbach and possibly Insler, either depicting the confronting or approaching souls as carrying foul food, or translating ambiguously. But Moulton, in his comments on Bartho's transn, as also M.W.S., strike the right note in respect of the correct identity of the two classes of souls, in the determination of which an evasive syntax could not be of much help. Moulton writes in a footnote: The souls who "go to meet" are of those Liers who have died earlier and preceded them to hell, of which the 'foul food' is characteristic. Likewise M.W.S. trans. "Then the souls (f.n.: of those who have died earlier) meet with bad food, the wicked,.... In the abode of wickedness they shall be true comrades."

We now revert to the etymology of "x" are:θa" In addition to 'food' & 'lustre' a third rendering is possible. In Skt. we have the rt. 'svar'-to blame, censure, revile (Bhide). Hence Av. x'are:tha, which would corres. to Skt. svārtha, may be rendered as 'revilements, reproofs, reproaches' & so on. And 'akāish x'are: Oāish:' would be "with foul revilement". In my opinion this rendering suits very well the context, since wicked souls could aptly be depicted as reviling ("criticising angrily in abusive language" acc. to the Oxford Dict. 1992. Edn.) other similar souls. And so I trans.:

"But evil-rulers evil-doers, evil-speakers, (those) of-evil-conscience, of- evil- mentality, (i.e.), the- wicked- ones/liars, (do) the souls (inhabiting the Abode of Lie/Hell) go-to-meet, with foul revilements (reproaches) with foul food. Verily they (i.e., the "wicked-ones" first mentioned, or souls approaching hell) -shall- be guests in the Abode- of- the- Lie (i.e., hell)."

Brief treatmemt of two more verses (Ys. 34.6. & Ys. 46.19)

Ys. 34.6: The last pada or clause "urvāidyāo stavas āyeni paiti" has been implied by some as referring to a return to earth. Rendering

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'āye:ni paiti as 'I may come near, approach' along the lines of Ys. 49.11 above the line may be trans. "I may come before/ approach/ come face to face with, Thee, O Mazda, with devotion/ greater joy." The verb 'āyeni paiti' is evidently connected with 'vāo' (Thee), i.e., Mazda in the same line and not, as wrongly by some, with 'ang:hēush' (life) which occures in the previous line. M.W.S. for instance, trans. "that I may come before you, worshipping & praising (you) more joyous-(ly)". And most scholars trans. similarly, with minor difference like "all of you (i.e., Mazda, Asha & V-Man.)" for 'vāo', as by Insler. Hence, even if we trans. "I return" the return is to Mazda and not to any 'life' (ang:hu-). Besides, most of the verses preceding the present one (No.6) also speak about devotion, union & longing for Mazda & His Fire.

Ys. 46.19: Here, the words used mischievously to attest reincarnation are 'mizdem' (reward) as connected with 'parāhūm' & 'gavā-azi', i.e., the reward of eternal life (lit., life beyond) and that of or that arising from (trans. bothwise) the fruitful/pregnant, earth/creation/cow (gavā-azi). Whether the life beyond or spiritual life (trans. 'eternal life' even by a scholar like Tara. with an apparent predilection for reincarnation) is a reward in itself, or whether the same arises from or is in the image of the fruitful earth, is another matter. But rendering 'para-' as 'next', and hence 'para-ahum' as 'next life', and thus transg., as done by K.S. Dabu, "reap the reward in next life" is foisting preconceived ideas on an evidently clear picture or imagery of the spiritual life beyond death.

Thus, even if we accept the rendering 'next life' for 'parāhūm', the reference need not be arblitrarily assigned to a life back on earth.

It is not uncommon to find the reward in a future spiritual or heavenly life to be delineated or portrayed in terms of or in the image of rewards or good things enjoyed on our fruitful or bounteous earth. Such an imagery for heaven or paradise has been employed even by other prophets like Prophet Mohamed of Islam.

Abbreviations (Bibliographical): Most scholars being in general aquainted with the bibliography of Gatha studies & translations, full references are not given, mainly due to limitations of space:

trans. = translate, -lates, -lated, transn. = translation. f.no = footnote.

B.T.A.: B.T. Anklesaria, The Gathas, Bombay 1953. Tara: I.J.S. Taraporewala, The Gathas of Zarathushtra, Bombay, 1951. Kan.: K. E. Kanga, Gatha baa maaeni (in Gujarati), Bombay, 1919 & later ed's. Pune.: K. E. Punegar, The Gathas, in Jnl. 12 of the Cama Oriental Inst., Bombay 1928. Bartho.: C. Bartholomae, Die Gatha's....., Eng. trans.

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in Tara., above, as also in Moulton's Early Zoroastrianism, London 1913. D. Guill.: J. Dushesn-Guillemin, Zoroastre, etude critique avec.... des Gatha (in French), and Hymns of Zarathustra, Eng. transn., London 1952. Guth.: Kenneth Sylvan Guthrie, Hymns of Zoroaster. Chatt.: J. M. Chatterji, The hymns of Atharvan Zarathushtra, Calcutta, 1967. Darmes.: Darmesteter J., Le Zend Av., Paris 1892. M.S.W.: Maria Wilkins Smith, Studies in the Syntax...., Philadelphia, 1929. Mir. H.K. Mirza, his class-notes to me.

Other works cited are: Mill L., The Gathas; C. De Harlez' Avesta livre..., & Guj. trans. by M.P. Madon; Insler S., Acta Iranica, 1975; Humbach H., Die Gathas..., Heidelberg; K.E. Kanga, Avesta Dictionary, Bom., 1903; V.V. Bhide, Skt. Dict.; Poona 1926; S.S. Misra, The Avestan-Histl. & Compa. Gramm., Banaras, 1979; Martin Schwartz, his contributions in various mem. vols., etc.

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4 Islami Section
ANATOMY AND SURGERY IN ISLAM

By

Dr. Abdul Ali

The glaring achievements of Muslim scientists in the fields of anatomy and surgery are generally dismissed by most of the European historians on the assumption that since they were forbidden by their religion to practise dissection of the human body, they could not contribute much to the progress of anatomical, physiological and surgical knowledge, as a consequence of which medical science never went beyond Galen under them.[1] But the fact is far from being the case. An outline of their contributions to the development of anatomy and surgery is attempted below.

Anatomy

It is important to note that there is not even a single instance in the religion of Islam which forbids dissection of the human body for medical purposes. On the contrary, Islam has drawn man's attention to his anatomical structure right from the stage of the conception in the womb to that of his delivery as a child in the following words:

> "O mankind! if ye have
> A doubt about the Resurrection,
> (Consider) that We created you
> Out of dust, then out of leech-like
> Clot, then out of a morsel
> Of flesh, partly formed
> And partly unformed, in order
> That We may manifest

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(Our power) to you;
And We cause whom We will
To rest in the wombs
For an appointed term,
Then do We bring you out
As babes, then (foster you)
That ye may reach your age
Of full strength....."[2]

It is worth mentioning in this context that modern researchers have expressed their astonishment over the perfection and accuracy with which the formation and development of the human embryo has been described in the above Quranic verse. The findings of Dr. Keith Moore, University of Toronto embryologist, corroborated by the test-tube baby pioneer, Dr. Robert Edwards, reveal that the above verse contains an accurate description of the stage by stage development of the human embryo. This idea was first proposed by western experts in 1940, most of which has been proved only recently.[3]

Yet another Quranic verse which urges man to study the formation and structure of bones and flesh in the body reads as follows:

"Look further at the bones,
How We bring them together
And clothe them with flesh."[4]

It is true that the mutilation of the dead body is forbidden in Islam in the light of the Apostolic Tradition : "Refrain from mutilating the body." But this is altogether in a different context. Even if it is conceded that this Tradition was interpreted by persons at the helm of affairs to mean a ban on the dissection of the human body, researchers were not prohibited from performing anatomy on anilmals.

It is a well-known fact that al-Jahiz (d.868 C.E.) used to slaughter animals for studying the internal parts of their bodies. He also opened the belly of the pregnant animal to find out the number of embryos and the position of each one of them in the body. Similarly, Yuhanna Ibn Masawayh (d. 857 C. E.) procured monkys from Caliph Musta's Billah for anatomical dissection. He operated upon them to get more informatoin about the human body.

In addition, there is evidence to show that the Arabs performed anatomy on human bodies also. As described by the French Scholar P. J. André, the Arab physicians taught anatomy on dead human bodies at the Medical School of Sicily in the tenth century C. E.[5]

The Muslim scientists thoroughly scrutinized the Greek legacy to anatomy

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and enriched it with their own contributions. The figure plates and diagrams of the parts of the human body as illustrated in *Tashrih-ul-Mansuri* by Mansur Ibn Muhammad were not found in the Greak literature. Writing in the eleventh century, Abdul Latif al-Baghdadi criticised Galen for asserting that the lower jaw is composed of only one bone, Further, Ali Ibn-ul-Abbas sugested that there were three layers in the walls of blood vessels. Likewise, Muslim anatomists held that the human skull contained eight bones, while Galen thought that it was composed of only seven bones. They also discovered that the ear contained three ossicles which facilitated the hearing capacity.[6]

Similarly, the Muslim anatomists were fully acquainted with the structure of the eye, and made considerable advance in ophthalmology. Ibn Masawayh, Hunayn Ibn Ishaq, Khalifah Ibn Ab-il-Mahasin, Ali Ibn Isa of Baghdad, Ammar Bin Ali of Mosul, Salahuddin Bin Yusuf, etc. were the main ophthalmologists who greatly advanced our anatomical and physiological knowledge of the eye. The above-mentioned Hunayn Ibn Ishaq held that the structure of the nerves is similar to that of the brain, while Abul Faraj maintained that there are canals in the nerves through which sensations and movements flow.[7]

Discovery of Blood Circulation

The discovery of blood circulation, a crowning achievement in the field of anatomy, was made by Ibn-ul-Nafis (1210-1288 C.E.) about three centuries ahead of William Harvey who is wrongly credited with having been the first discoverer of it. He minutely and scientifically described the lungs and the blood circulation in his book *Sharhu Tashrih-il-Qanun* (Commentary on the Canon of Ibn Sina). He criticised both Galen and Ibn Sina, and corrected them at several places, on account of which he was subjected to severe criticism by the admirers of these physicians.

It is no longer disputed that prior to the advent of Ibn-ul-Nafis, philosophical speculation remained dominant in matters relating to blood circulation. The ancient Greek physicians, for example, held for a long duration of time that blood was carried by the veins alone and that the arteries contained only air. Even Galen who is regarded as one of the greatest Greek medical scientists of the early Christian centuries, could not make any significant contribution to this branch of knowledge. Although he knew that there is no passage between the two ventricles of the heart, yet he thought that blood passed from the right ventricle to the left ventricle through some hidden pores in the intervening cardiac septum. Such was the anatomical knowledge of Galen which the Arab

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Physicians including Ibn Sina generally followed.

But Ibn-ul-Nafis was the first medical scientist who contradicted the teachings of both Galen and Ibn Sina, and made a number of remarkable discoveries relating to the system of the pulmonary blood circulation by describing the passage of blood from the right cardiac ventricle to the left through the lungs rather than through the hidden pores in the cardiac septum. He has described this system in the following words:

"The heart has two ventricles. The right ventricle is full of blood, while the left is full of purified blood. And there is no direct passage of blood between these two ventricles, because the cardiac septum is quite thick.

"The passage of blood from right ventricle to the left takes place through the lungs where blood sent by the heart from its right ventricle is mixed with air, and then returned to the left ventricle."[8]

It is self-evident from the above that Ibn-ul-Nafis deserves to be honoured not only as discoverer of the pulmonary blood circulation, but also as promoter of our knowledge about the function of the heart, lungs and arteries. As regards the blood circulation of the heart, it was scientifically described by the Spanish Muslim Physician Ibn Rushd in his *al-Kullivat*.[9]

In short, the science of anatomy had been quite popular among the medieval Muslim medical scientists who cultivated it not only because of its medical utility, but also because of its religious significance as it acquainted them with the wonders and signs of the Power and Wisdom of Allah.[10] In this way the Muslim scientists not only studied and assimilated the Greek legacy to anatomy, but also enriched it with their own original contributions.

Surgery

The pre-Islamic Arabs were acquainted with some preliminary forms of surgery. *Fasd* (bleeding with a cupping glass) and *Kayy* (cauterization) were the chief forms of surgical operations performed by them. Later, in the course of time, the Muslim physicians learned the Greek surgical methods and improved upon them. Ever since that time the practice and study of surgery became an integral part of their medical system, following which physicians were trained in both surgery and clinical medicine. They soon developed and used a wide range of surgical instruments. They were also the first to use sedatives in surgical operations.

Early Authors on Surgery in Islam

During the ninth century Hunayn Ibn Ishaq (830-910 C.E.) translated into Arabic the work of Galen on anatomy and surgery. His **Sina' at-ul-'**

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Ilaj b-il-Hadid (The Art of Surgery with Surgical Instruments) is of special significance in this context. Then came Ibn Zakariya al-Razi (865-925 C. E.) who discussed the art of surgery at great length in his medical encyclopedias **al-Hawi** and **al-Mansuri.** In addition, his **Kitab-ul-' Amal b-il-Hadid w-al-Jabr** (The Book on Surgical Operations and Setting of Bones) and **Maqalah f-il-Hasa f-il-Kula w-al-Mathanah** (Treatise on Stones in the Kidney and the Bladder) are other important works, in which he has dealt with surgery and related matters.

But Ali Ibn-ul-'Abbas was the first great theorist on anatomy and surgery. Divided into 37 well-arranged and systematically classified chapters, his book **Kamil-ul-Sina'ah** (The Perfect Art) deals with anatomy and surgery in detail in an impressive and accurate style. In it he has criticised both Hippocrates and Galen by saying that the books of the former are too concise to be properly understood, while those of the latter are marked by lengthy discussions and repetitions. He was also the first to use the tourniquet to prevent arterial bleeding.[11] This discovery is wrongly ascribed to the French surgeon Ambroise Pare (1510-1590 C.E.)

Likewise, Ibn Sina also devoted a large section of his **Canon** to the science of surgery. He discussed, among other matters, surgical use of anaethetics and timely treatment of cancer by removing the diseased tissue.

Al-Zahrawi

The Muslim contribution to surgery is best represented by Abul Qasim al-Zahrawi (936-1013 C. E.) of Spain. Honoured in the West as Albucasis, he was undoubtedly the greatest surgeon of medieval times. He studied medicine and other current sciences at the schools of Cordova, and soon flourished as a distinguished physician-surgeon. Both medical students and patients flocked to him from all parts of Europe and the Muslim world for advice and treatment. His claim to fame rests on his medical encyclopaedia **Al-Tasrif li-man 'ajaza' an-il-Talif** (an aid to him who lacks the capacity to read big books), in the preparation of which he has frequently referred to eminent Greek and Roman Physicians such as Celsus, Antyllos, Oribasios, Aetios and Paulos of Aegineta.[12] The book is divided into thirty sections, in the last of which he has summed up the surgical knowledge of his time. It also contains illustrations of about 200 surgical instruments, most of which the author had designed and developed himself.

The surgical part of the book was early translated into Latin by Gerard of Cremona. Later, it was translated into Hebrew, French and English

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also. Various editions of this book were published in different parts of Europe in the sixteenth and seventeenth centuries.

This book was considered so indispensable to medical students in those days that Guy de Chauliac, the father of French surgery, appended the Latin version of its surgical part to his own book **The Great Surgery** which was published in Latin in 1363 C. E. Besides, such renowned Italian surgeons as Roger of Parma, Lanfrane and Guilelmus of Salicto made good use of the book **al-Tasrif** which continued to be read and quoted by eminent physicians and surgeons in the West upto the time of Fabricius of Aquapendent (d. 1619 C. E.), the teacher of William Harvey.[13]

Al-Zahrawi rendered valuable services to humanity by making numerous researches and inventions which helped lay the foundations of surgery on modern lines. He introduced such new ideas as crushing a stone inside the bladder and the necessity of vivisection and dissection. He was very expert in the treatment of wounds and accident injuries as well as in the setting of bones in simple and compound fractures. He performed such delicate operations as had never been done before him. As narrated by him, once a small girl cut at her throat with a knife with the intention of committing suicide. Having severely wounded her windpipe, she fell unconscious. That meant a sure death in those days. However, the victim was immediately detected and brought to the surgeon. When he examined the wound, he found that the jugular vein was not affected, only the windpipe was severely cut, from which wind was passing. He stitched the wound, treated and cured the girl.

As regards the numerous other achievements attained by al-Zahrawi, he performed caesarean operations and wrote in detail about them. Oral surgery and dentistry were also highly developed by him. He made sophisticated instruments to cleanse dirty teeth as well as to remove decaying ones. He also developed the art of setting artificial teeth made from the bones of animals.

But it is height of either intellectual dishonesty or ignorance on the part of Western historians of medicine that some of the most original inventions of al-Zahrawi are ascribed by them to Western physicians and surgeons. For instance, the obstetric position known as the Walcher position after the German Physician Walcher (d. 1935 C.E.) was first invented and successfully implemented by al-Zahrawi. Secondly, he was also the inventor of the obstetric forceps for the sake of facilitating the task of delivery in cases of emergency.[14] The credit for this invention is wrongly given to Peter Chamberlen I (1560-1631 C.E.), Physician to James I and his wife. It is said that this instrument was kept a closely

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guarded secret by the succeeding generations of his family for a long period of time.[15]

The Remaining Noted Surgeons

The continuation of the Crusade Wars in the twelfth and thirteenth centuries necessitated the rise of a good number of surgeons in Syria and Egypt, who improved major improvements in surgical practices. Ibn Maymun and Latifuddin al-Baghdadi, under the Ayyubids, emphasized the study of anatomy and physiology for better surgical performances.[16]

Likewise, the Mamluk period saw the rise of two eminent physicians and surgeons, the above-mentioned Ibn-ul-Nafis and Ibn-ul-Quff. While Ibn-ul-Nafis floursched as a great anatomist, Ibn-ul-Quff (1233-1285 C.E.) became a noted surgeon. The latter's book **al-'Umdah fi Sina' at-il-Jirahah or 'Umdat-ul-Jarrahin** (Support of Surgeons), containing a comprehensive description of surgical operations and bodily injuries, was the first Arabic textbook exclusively devoted to the art of surgery. In it he has described that the cardial valves open in only one direction in order to keep blood follwing in the same way.[17]

In the fifteenth century, Sherefeden, an Ottoman intellectual, flourished as a great surgeon who practised in the Anatolian countryside. His best known work in Turkish **Crrahiyet al-Haniya** a translation of al-Zahrawi's surgical volume, contains descriptions of 147 different surgical procedures and tools alongwith 14 miniature figures of dental procedures. It is noteworthy that this translated work was the first Muslim textbook which included miniatures. It also served the useful purpose of making al-Zahrawi's work available to medical practitioners in the Turkish language.[18]

This brief sketch of the history of Islmaic anatomy and surgery gives a clear idea of the fact that lofty achievements and performances of modern medicine have deep roots in the researches made by Muslim anatomists and surgeons of medical times.

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11. **The Genius of Arab Civilization,** ed. by S. K. Hamarneh, p. 180.
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PALI AND BUDDHISM SECTION

SOME JĀTAKA LEGENDS OF THE MŪLASARVĀSTIVĀDAVINAYA

By

Anandamoyee Ghosh

Visva-Bharati Santiniketan.

Origin of the Jātaka Tales

As regards the origin of the Jātaka legends scholars[i] endeavour to search it from different angles such as-

(i) The Jātaka legends are the ancient Folk tales : Franke as referred by Winternitz[ii] presumes that the stories mentioned in Jātakas which are considered as a whole may be a personal production of a single author containing fables aiming at the teaching of worldly wisdom (Nīti), fairy tales, short anecdotes, humorous tales and jokes, novels and narrative of romances in adventure, moral stories and pious legends though not always Buddhists. In this connection several fables and narratives mentioned in the vedic and the Jain and other Indian narrative works like Trantrākhyāikā and Pañcatantra etc. are found.

Ishanchandra Ghosh[iii] in the introduction of his Jātaka in Bengali has aptly compared a large number of Jātaka stories with Folk tales of the East and the West i.e. Arabic, Persian, Greek, Roman and Egyptian.

In Pali the Jātaka texts (Jatakani) are included in the Kuddakanikaya as the stories of former births of Gautama the Buddha who was designated as Bodhisattva with vow of being Buddha to do good and welfare for the beings.

(ii) Stories of past lives of Śākyaputra Gautana in course of his spiritual progress towards the attainment of Enlightenment (Bodhi). According to the teachings of Buddha the human mind goes through continuous change towards perfection. It may not be possible to achieve the perfection

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in one's one life. Thereby several lives of the Bodhisattva have been depicted in which in the impure acts led him to the suffering and his good conduct improved in his mental growth towards purification.

It may not be out of place to mention that Bodhisattva as an ordinary person was fettered with allurement (rāga kamae Chandāni(?)) and stupidity (moha) caused by ignorance (avidyā). Bodhisattva is, therefore pointed to as a thief, a leader of the thieves and an illicit person and so on resulting into various kinds of suffering like punishment and imprisonment.[iv]

It is therefore clear that the stories under this caption of Jātaka refer to the Buddhistic approach to human life.

The above outlook of the Theravāda monks has not been always followed by the other Buddhist schools. An attempt is here therefore made to explicit the occasional mention of the Jataka stories in the Mūlasarvāstivāda-vinaya vasta,[v] which is available in Tibetan, in Chinese translations completely and in Sanskrit partially.

The Mūlasarvāstivāda-Vinaya Vasta

The Turfon collection[vi] of Sanskrit texts discovered by German explorers (in 1902, 1904, 1905 and 1913) adds more information about the Vinaya texts belonging to the MSVV and Sarvāstivāda School (404 A. D.) The Saṅghavedaka vastu of the MSVV edited by Gnoli preserved in the museum of Karachi (now Pakistan) also deserves mention here.[vii]

The MSVV in Sanskrit has been available to the scholars of our age by the grace of the late Prof. N. Dutt.[viii] As the manuscripts were found out in Gilgit (in Baltistan) they are popularly named Gilgit manuscripts. Since the manuscripts are incomplete form, we do not know whether they had a set of separate Buddhist Tripiṭaka in Sanskrit. Tibetan Kanjur (bka' gyur) preserves the MSVV as the Tibetan Buddhists follow the Mūlasarvāstivāda monastic rules.

In Chinese rendering the four Vinaya texts have come down to us, namely, Mahāsaṅghika[ix] (416 A.D), Sarvāstivāda[x] (384-417 A.D.), Mahīsasaka[xi] (423-429 A.D.), Dharmāguptika[xii] (405 A.D.). Among them the MSVV is important for comparative study and in assessment of the development of the Buddhist sangha in western India especially in Mathura and Kashmir.

In this connection, mentions of Several Jātaka legends are significant. Some of them are stated below.

(i) Jataka legend of Kalakapreṣṭha

Gautama the Buddha was at Kūṭāgarā-sala on the bank of Markaṭa

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harda at Vaiśāli. On the second day of his stay he came out with begging bowl. He met Kalakapṛṣṭha whose beck was black (on account of his bad deeds in the past).

Seeing him from distance Gautam the Buddha called Ananda and said, 'Look Ananda at the man'. Ananda then was eager to know about Kalakapṛṣṭha. The Buddha related his past conduct as follows. The man was a monk during the life time of Kāśyapa Buddha.[xiii] He was in habit of keeping bed of the Sangha dirty. So that he had to suffer in several births with a black spot on his back.

Critically speaking the legend suggests that the concept of multiple Buddhas then involved in Buddhist thought. According to the tradition there had been six Buddhas[xiv] prior to the advent of Śākyaputra Gautama.

Similar idea may also be found in the Jaina tradition of having multiple number of Tirthaṅkaras before the advent of Mahāvira.

(ii) Bhiksuni Kaganjala[xv] at Utala

Śākyamuni at that time resided in Utala. There had been an old housemaid named Kaganjala at Utala. Once she went to fetch water from a water place. Seeing the Old housemaid Kaganjala, he called Ananda and said "Oh Ananda; you go and request the old maid to give water as I am thirsty."

Ananda went accordingly. He requested : "Bhagavan is thirsty, so please give water."

She replied, "Yes, I shall carry water for Bhagavan in person." Kaganjala quickly went to Śākyamuni after filling her warterpot. On seeing Śākyamuni possessed of superhuman marks Kaganjala shouted, stretching her arms upwards (ūrdhvabāhu) "oh my son, oh my son" and pleased him with her motherly affection.

The monks were somewhat upset.

Śākyamuni silenced them by reaising his hand and said, "Allow her to do so, because she had been my mother in my previous births. If she be debarred from touching my body with motherly affection she would vomit blood from her mouth. Keeping in view her eagerness for holding the child physically, I allow her to touch my body". he said in compassion.

Subsequently Kaganjala took refuge of Śākyamuni with the consent of her husband and got ordination as a bhikshuni. In due course she became a female arhat by observing brahmacharya throughout her life. She became the chiefmost among those who made analysis and division of the Sūtrānta (teachings preserved in the sūtra or Āgama in the Tripiṭaka).

The bhikṣus present before him wanted to know about the deeds

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performed by Kaganjala who had been a poor housewife in her present life. Śākyamuni related the story of her previous birth when he was born as a Bodhisattva.

Śākyamuni thus said, "When I was in practice of Bodhisattvacaryā, she was my mother, I wanted to renounce my household life she debut (?) me. Henceforth she was ordained in her old age. When I wanted to offer gifts she used to object. She was therefore poor. She did not perform high meritorious deeds as Mahāmāyā did. So she had no privilege to be my mother in this birth.

She was a housewife on account of her ill behaviour to the bhikṣuṇis during the life time of Kāśyapa Buddha. However she could follow Skandha Kauśala, Dhatukauśals, Ayatana, Kuśala, Pratītyasamutpāda Kuśala and Sthanā Kuśala when those were read out. As a result of that she could visualise arhathood for cessation of all miseries, after being ordained.

During the time if Kāśyapa Buddha, she was ordained by an Upadhiyaka and she was entrusted to make the sorting of the Sūtras and the division of the Śūtras. Moreover, on the eve of her death she made a vow that she could not attain merits in the realm of Ḱāśyapa Buddha for non- observance of Brahmacharya; so that she is now availing the merits as prophecised by Ḱāśyapa.

Now Oh bhikṣus! you should understand the effect of deeds which are partially black (not meritorious). Monks! you should learn this.

(iii) Jātaka story about the life of Upagupta.

When Śākyaputra Gautama was residing in the Mathura he foretold that there would be a child belonging to Gandhika named Gupta. His son will be named Upagupta. He preached in favour of Buddha after being ordained, when Śākyaputra Gautama would enter in Parinirvana. He would be ordained by Madhyandina who was an associate of Bhiksu Ananda, Upagupta will attain arhat and Nirvana. When he expired there had been only a *koṭika* having four Anquia in size in course of his funeral. Then Gautama the Buddha narrated the past life of Upagupta.

When Upagupta was born as a monkey on the Urumonda hill many pratyaka Buddhas had resided there. After the expiry of a pratyaka Buddha the monkey lost patience. He was upset. He moved from one part of the hill to another. Several Ṛṣis practised deep meditation there and the monkey used to sit before them in meditative posture and that made the practitioner follow the teaching of Buddha and attain the awakening (Bodhi). The Ṛṣis were so pleased that they used to offer fruits and new cereals to the monkey prior to their use. When this monkey died his body was also burnt. This way the monkey performed

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the welfare deeds for monks ascetics. This is the past life of Upagupta.

(iv) Jātaka legend about the ploughmen and the oven.

Śākyaputra Gautama arrived at Utala and resided in a forest. On the next morning he left his residence for begging with his bowl and *cīvara*. He found that hundreds of ploughmen had been ploughing the field. On seeing the thirtytwo superman characteristics (Dvātriṁśat Mahāpuruṣa-Lakṣaṇa) in the body of the Buddha an older one desired to listen to his teachings. He preached them according to their merit. Meanwhile the oxen were also graded by his compassion. Then they were born in the divine realm.

On seeing this the workers accompanying the Buddha sought clarification. Śākyaputra Gautama narrated the past life of those animals and the ploughmen. They faced miseries in the present life on account of their past deeds. The instance at Karma-vipāka has been elucidated in the story of 500 ploughmen, who were born in poor family, and their 1000 oxen. According to the reference of the previous birth these persons had been ordained but they were moneylenders with habit of collecting interest from borrowers of money. And as a result of that they were born in the poor families being ill-clad and ill-fed. And the oxen were also ordained but they did not care to follow the kṣudrānukṣudra-śikṣāpada (the minor rulings of the Sangha). But by the merit of being ordained in the Kāśyapa-Buddha's teachings, they had a vision about the truth as taught by Śākyaputra Gautama, the Buddha.

In fine

As stated above the Jātaka stories bear different traits of the Indian culture. The stories mentioned above have not always a Buddhistic thought. But they were stamped with the Bodhisattva ideal.

In this respect semblance with the Vedic and the Jaina sources may be cited.

The account in the Ṛṣyaśṛṅga tale is also found in the Jātaka book of the Buddhist Tripiṭaka. The same story is also found in the Mahābhaata. The said account helps us in comparing the chronology of different versions of Indian literature, Vedic, Buddhist and Jaina (Ref. Jātaka No. 523, 526 PTS edition). Similarly the legend of Śibi (Jātaka No. 151 PTS edition) mentioned in the Mahābhārata (Parva vii) deserves a comparison (Page 22-28.). The account of Jātaka in the Upaniṣads with reference to the burning of the city Mithilā resembles the Sonaka Jātaka (Fausbell Jataka No. 529 page 252 Volume V and No. 539 page 54 Volume vi). The context of the Mahābhārata legend (XII, page 174, verse 7-9), dialogue between the father and the son (Pitāputra- Saṁvāda)

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also resemble that of the Uttarājjhayana Sutra of the Jainas (Chapter XIV pages 21-23). A similar discourse recurs in the Jātaka number 509.

The legends of the MSVV, though referring to the various lives of the persons/beings concerned, have also some traditional affinity with the Mahāsaṇghika tradition as narrated in the Mahāvastu. The Mahāvastu is generally regarded as Avadana. In the Divyāvadāna many other stories are also found. These facts leave a room to suggest that elucidatory stories had been prevalent among the Buddhists since the pre-sysmatic stage. Different schools among the Buddhists after their schism utilized those tales which had been in a common stock or source since the olden days as and when they required.

There is an ample scope to sort out, for comparative studies, stories or legends referring to the past lives of Bodhisattva as they were preserved in the different Nikayas of the Buddhists. The result of such endeavour will help us to determine the growth of the Nikaya literature belonging to different sects of the Buddhists.

Foot Note :

(i) Rhys Davids–Buddhist Birth Stories (Jataka tales) the commentarial Introduction entitled Nidāna-kathā (The story of the lineage).
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(v) Mūlasarvāstivādavinaya (MSVV)
(Kan pan- shan yi Chisenyu pu) translated by I-Tsin A. D. 710 of Than dynasty (618-907 A.D.) K'yhen lu fase 8, fol 11b-17b Nanjio catalougue No. 1118.

(vi) Ernst Waldschmidt (ed) The Systematic Catalogue of Sanskrit Texts of the Turfan Collection (Sanskrit Handschriften aus den Turfan Funden T. Vol. 1, Wiesbaden 196 ff.)

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(viii) Buddhist Sects in India by Nalinaksha Dutt, Calcutta, 1970.

(ix) Mahāsanghika vinaya (Mo-bo-san-khi-lun) Tr. by Buddhabhadra together with Fa-hien A. D. 416 of the Eastern Tsin dynasty (317-420 A.D.) K'yuen lu fase. 8 fol. 10b Cene 368, Nanji catalogue No. 1119.

(x) Sarvastivada vinaya (Shi-sun-lun) Tr. by Punyatrata together with Kumarajiva A.D. 404 of the latter Tshin dynasty A.D. 384-417. 10 Adhyayas or divisions 29 section, K'yuen lu fasc 8 fol. 119 cone 82 Nanji catalogus No. 1115.

(xi) Mahisasaka (Mi-sha-so-pu-uu-fan luh) Tr. by Buddhajiva together with Ku-Tao-Shan A. D. 423-424 of the Earlier Sung dynasty (420-479) K'yuen In S.V. Nanji catalogue No. 1122.

(xii) Dharmaguptika (SEu-fan-lub-tsan) Tr. by Buddhayasas together with Fa-hien 405 A.D. of the latter Tsin Dynasty (384-417 A.D.) K'yuen lu S.V. Nanji catalogue No. 1117.

(xiii) Kasyapa Buddha was one of the Seven Buddhas. He was born at Varanasi in the Deerpark at Rsipatana of brahmin parents Brahmadatta and Dhanavatī, belonging to Kasyapagotra. For two thousand years he lived in the household.

(xiv) (i) Vipaśyin
(ii) Śikhin,
(iii) Viśvabhu,
(iv) Krakucchandra(?)
(v) Kanakamuni,
(vi) Kāśyapa

(xv) Kajangala: Her story is given in detail in the Avadanasataka, 1141, ff. The exposition given by her is quoted in Khuddakapatha commentary (pp. 80, 83, 85).

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HISTORY SECTION

The Pastoral Element in Indian Protohistory: A Fresh Assessment.

By

Dr. Nupur Dasgupta

A survey of exploration and excavation reports from the chalcolithic context in Indian subcontinent draws our attention to the importance of transhumance and pastoralism as factors in crosscultural, inter-regional contacts.

In northwestern India, for example, we find that such outlying cultures as the Kulli in South Baluchistan and Sur Jangal, Quetta in Baluchi highlands[1] and Mundigak[2] in Southeast Afghanistan had contacts with the Harappans. Walter A. Fairservis[3] has hinted at the gradual mixing of the pre-Harappan cultures in the Sind and Southern Punjab, Baluchistan and Indus Valley which brought about more complex societies taking shape of the Harappan civilisation. Fairservis points to the continuation of contacts between the nucleated village communities in Baluchistan and the main urban civilisation in the plains. In this current of affairs, pastoralism as a way of life affected the maintenance of such contacts in a positive manner. The simple, pastoral folk while maintaining a distinct identity, in the process of their daily operation, both unwittingly and in an organised way came close to higher, sedentary cultures and helped maintain not only such contacts but also large-scale exodus of people into the lowlands for sedentary life. This last had intimate connections with the growth of Mature Harappan Culture.[4] In this drama of moving physically and culturally to the plains and a sedentary way of life, the Baluchi and Afghan highland pastoralists played the role of forebears.

The antiquity of animal domestication in the Afghanistan and Baluchistan may be traced back to the non-ceramic neolithic periods at Aq kupruk

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caves[5] (around 7000 B. C.) and at Mehrgarh,[6] Kachi plains (pre - 5000 B.C.) respectively. At Mehrgarh the study of R. H. Meadow[7] affords us a picture of gradual perfection of domesticating activities.

By the fourth millennium B.C., we have numerous settlements springing up in Baluchistan and Afghanistan, evidences from which indicate animal domestication and, necessarily, pastoralism became a major activity. The economy was providing meat, milk, fat and hide. But, most important, it was providing energy in the form of physical labour from such animals as ox and bull, ass, hemione and camel. Culturally, this is referred to as the 'Early Harappan period'.[8] (Second half of the fourth and early third millennium B. C.) This was a formative stage for the mature Harappan efflorescence. J. G. Shaffer[9] has pointed out in this context the related roles of pastoralism and agriculture in articulating both local and long-distance trade. The moving pastoralists, whether seasonal or perennial, acted as contacts between different societies. Not only that, they provided pack animals, perhaps conducted hordes of pack animals through well-known routes, acting as transporters of trade items. Shaffer, speaking about the Afghan "Helmand civilisation" exclusively, states that there was a simultaneous development of both specialised agriculture and pastoral nomadism at this time-both making bidimensional adaptation in the setting to derive maximum resources and linked up together in associated symbiosis. But the pastoralists were serving another vital purpose. "It is quite possible that pastoral nomads were a source of cultural communication and interaction between widely diseparate sedentary groups."[10]

Baluchistan, as we have mentioned, saw the emergence of a degree of civilisation in this period covering Zhob, Loralai, Quetta, Kalat, Surab regions along with the greater Indus region (Judeirjodaro, Gumla, Amri etc.)[11] J.F. Jarrige's study[12] highlights the cultural affinities and interactions found throughout these regions. It may be inferred that specialised nomadic pastoralists had a big hand in this.

Another hypothetical instance comes from Punjab. G.L. Possehl[13] assumes, on the basis of evidences, that there were relatively large numbers of pastoralists in the Punjab bars (high ground between major rivers) prior to the emergence of Harappa as a centre there. These Punjab pastoral "tribes" might have, in the absence of any kind of village farming communities, played significant role in forming the life-line network facilitating the growth of the commercial centre[14] or the "gateway city"[15] of Harappa.

Let us now take up Gujarat. Fairservis'[16] study of Harappan resources and their probable utilization indicatees that there may have been a

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critical need for pasture in Sind. In view of that, G.L. Possehl[17] suggests that the regions lying just outside the then established boundary of Harappan zone, that is, East Punjab, Parts of Rajasthan and Gujarat, would have been the logical places for them to turn to for pasture. This required full-time involvement for the Harappan pastoral folks hitherto working within the agricultural orbit because of the great distances that had to be covered. He makes a further pertinent and interesting observation that colonising of these outlying reaches by Harappan culture was pioneered by pastoralists. Even when full-scale farming and urban settlements of Harappans were laid out in Gujarat the pastoralists were a predominating element. Given the low density of Harappan settlements during the mature period, Possehl surmises that the distances between the settlements were, what he calls "infilled" with pastoralists who acted as liaisons between them and even with the more central portions (Indus Valley) of the civilisation.[18]

The existence of such elements—with their semi-permanent and fully temporary camps—have been revealed by explorations and excavations in Western India. R. N. Mehta[19] reports both types of settlements from Gujarat. The first, represented by a very small site at Valabhi and other similar sites, with Harappan ceramics and other typical materials. The second case is illustrated very well at Nesadi near Valabhi with loosely distributed pockets of ceramic (Harappan) concentrated at some spots and bones of cattle and deer. Archaeological deposit is, notably, very thin here. While Valabhi seems to have been a semi-permanent site for cattle breeders, Nesadi was clearly a temporary camp site. R. N. Mehta points out that to this day seasonal migrations of cattle-breeders is a well-known phenomenon here and present day camps are known as 'danga'[20]. A number of settlements belonging to the post-Harappan phase with thin habitation deposits and ephemeral habitational features have also been discovered indicating temporary pastoral camping. We may agree with Supriya Verma[21] that mobile pastoralism was an integral part of the subsistence economy even in the post– Harappan times.

The Pre-Harappans and Harappans in north-West Rajasthan & Haryana received a large portion of their much-needed copper ingots and copper objects from the mines in Khetri in Jaipur, Dariba, Ahirwala in Alwar district as well as other mines in Sikar Jhunjunu areas. Ore-correlations have put this question beyond doubt.[22] Now, R. C. Agrawal and Vijay Kumar[23] have reported the finding of Jodhpura, a site in Jaipur and Ganeshwar, a site in Sikar district which together represent a new chalcolithic culture almost contemporary with the Pre-Harappan Harappan cultural context. R. C. Agrawala[24] is of the opinion that the chalcolithic

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folks of Ganeshwar–Jodhpura culture exploited the nearby copper mines and provided copper–ingot and objects for contemporary Harappans in Kalibangan and other copper using cultures of the time in Haryana (Hissar, Bhiwani)[25]. He, moreover, points out that from Ganeshwar both Kot Diji in the Indus Valley and Harappa through the Ghaggar, Hakra and Sutlej Valley via Kalibangan, were easily accessible. On the other hand, a network of rivers and streams connected this copper-rich region in Sikar, Jaipur, Alwar districts with different areas in Haryana, Punjab and Uttat Pradesh. What is our point of interest here is the matter of distribution. As R. C. Agrawala points out, some intermediary people were responsible for carrying goods from the metallurgists in Rajasthan to buyers in Harappan centres and non-Harappan people in Haryana. Incidentally a lot of small Early and Mature Harappan sites have been found in the Ghaggar-Hakra Valley[26] which might have acted as links in this trading network overland. The question is who were these distributors. Were they conductors of cattle caravans?

Such caravans would also be responsible for obtaining gold from the Karnataka gold-fields[27] for the Harappans. As the Allchins point out, there is plentiful evidence that the "Indus merchants or Caravan leaders carried their trade far beyond the frontiers of the empire and established contacts with other peoples....."[28]. The terracotta models of bullock carts[29] coming from a number of Mature Harappan sites, the copper and bronze models of 'ekka' types of conveyances from Harappa[30] and Chanhu-daro,[31] the glaring evidence of the popularity of the bull in numerous artistic depictions,[32] all these point to the existence of cattle drawn transports. Not only that, some such caravans could also originate in the backward chalcolithic and even neolithic cultures outside Harappan zone. The Allchins point out how Saurashtra and north Karnataka regions are often interlinked among the surviving caravan communities even in present times. This, they hold, leads one to speculate that in the early days also cattle may have been one of the links between the Southern Neolithic and the Indus Valley.[33] Indeed the caravan leaders were none but the keepers of pack herds a wing of the specialist pastoralists.

Significantly, a large number of neolithic ash-mound settlements have been discovered in South India, viz., Piklihal, Utnur, Kupgal, Pallavoy, Sanganakallu, Gadiganur, Kudatini, Kodekal etc.[34] The Allchins have concluded from their excavations at Utnur and elsewhere that these sites were mainly linked with cattle breeding and seasonal migration to forest grazing grounds.[35] There is another significant evidence coming from the study conducted by K. R. Alur[36] on faunal remains from some of the sites. It revealed that almost the whole of bone assemblage in most

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southern neolithic sites consisted that of cattle. Moreover, the cattle bones show evidences of bone diseases and deformities caused by prolonged periods of weight bearing and pulling loads, similar to those found in animals used for pulling carts and ploughs. The Allchins conclude that there was already a developed pattern of seasonal nomadism in the South Indian neolithic context.[37] The factor of the Southern neolithic cattle breeders also organising cattle caravans cannot therefore be ruled out.

The above survey, it is hoped, throws some light on the importance of the pastoral element in the understanding of the evolution of society and culture in the protohistory of our subcontinent. The problems of cultural diffusion, trading contacts, colonisation, interaction of higher and lesser cultures– all these can now be approached from a fresh angle.

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INDIAN LINGUISTICS SECTION

INDIAN GENDER TO ENGLISH BORROWINGS: LANGUAGE USER AS AN INNATE GRAMMARIAN

By

Lachman M. Khubchandani

I. living language does not grow in an insulated capsule. Every language structure has the intrinsic capacity to equip itself for a new situation. It is a natural phenomenon in everyday language activity that different speech varieties (labelled registers, dialects, languages) come in contact with one another. In this organic process, lexicon is the most **detachable** part of language. It allows a speaker to draw upon the resources of other language-stocks (classical or modern) available to a community in general, as a matter of pragmatic convenience. Such relexicalisations or substained borrowings get penetrated in a 'recipient' language through the intermediaries who are acquainted (adequately or inadequately) with the 'source' language.

The degree and directions of such borrowings depend on various sociolinguistic realities which reveal certain regular processes at conscious and subconscious levels, influencing the structure of the recipient language. Processes of transfer from one language to another vary according to the pressures of space in which two languages come in contact, such as the transmission channels available (face-to-face, mass media, print), communication needs (optional, obligatory), imperatives of the place or activity (economic, cultural, formal/informal), roles and attitudes of participants of the source and the recipient languages. Loanwords introduced through interactions with the learned tend to remain closely imitative of the source i.e. these carry a distinct tag of their origin (called **tatsama** in the context of Indic studies); with a frequent use, these borrowings get absorbed with the milieu of the recipient language (termed

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as **tadbhava).**

Borrowings in a language can be divided into two classes on the basis of the motives of borrowers: (a) **borrowings of necessity** : those words and phrases prompted to fill semantic gaps in the recipient language, created by new modes of lifestyles, attitudes generating from interactions through the source language. (b) **borrowings of choice** : those words whose currency in the recipient language is motivated by prestige factors of the users (Hoenigswald 1960).

Many Indian languages in contemporary usage share the traits of relexicalisations and sustained borrowings from different classical (Sanskrit/Perso-Arabic) and modern (predominantly English, to some extent French and Portuguese) languages. This trait is characterised as the 'loan proneness' of Indian languages i.e. the native speakers in these are deemed to have an open license 'to powder their speech' liberally by words and phrases from 'prestigious' languages to signal their advanced state of acculturation. The impact of urbanisation and technology advancement has set the trend of whole-hog relexicalisation from English, gaining popularity among educated people in various Indian languages (Khubchandani 1992a) :

Kal **car accident** men mere **friend** ke **uncle** kii **death** ho gaii.
'Yesterday my friend's uncle died in a car accident.'
morning men **postman** ne **letters** aur **telegrams deliver** kiya
'The postman delivered letters and telegrams in the morning'
STD phone par aapka **call** hai, maine use **hold on** Karne ko Kahaa hai.
'There is an STD call for you; I've asked him to hold on.'

II. English nouns do not have any grammatical gender; only III person singular pronoun in English distinguishes three genders: **he/she/it.** Most of the Indic languages in the South Asian subcontinent, on the other hand, are identified by two or three genders. Nouns in these languages must necessarily belong to one of the gender classes: nouns in Sindhi and Hindi-Urdu are declined according to masculine or feminine gender, whereas in Marathi noun declensions denote one of the three genders-masc./fem./neuter. Gender classes in these languages do not necessarily abide by the semantic connotation, e.g. **savaarii** in Hindi, **suaarii** is Sindhi are declined in feminine, though referring to 'passenger' in general (male or female). When a discourse in an Indian language is peppered with English loans, every noun must get assigned to one of the two (i.e. masc. in Sindhi, Hindi-Urdu) or to one of the three (masc/fem/neuter in Marathi) genders, so as to fit into the declension

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and conjugation systems of Indian languages.

English verbs, adverbs, adjectives, and interjections borrowed in Indian languages are not affected by gender, and these categories remain indeclinable in Indian languages as well. Many English verbs function as 'extenders' of verbal bases in Indian languages (e.g. **decline** karnaa 'to decline') and remain indeclinable.

Over 2000 English items frequently used in Sindhi were scanned for investigating the pattern of assigning masculine or feminine gender to these loans in Sindhi. These loans reveal both semantic and structural factors as determiners of the gender of English nouns in Sindhi. The study attempts to formulate a hierarchy of rules operating in Sindhi which steer the assignment of masc. or fem. gender to English borrowings.

Sindhi nouns generally do not end in a consonant. A consonant-ending noun borrowed from English when assigned masc. gender adds final –u̱ and when assigned fem. gender it adds final –a̱ or –i̱. English nouns borrowed earlier (till early 20th century) generally added final –a̱ as fem. marker, and later borrowings add final –i̱ to denote fem. gender :

ḍhaḇ'al-a 'double bread', iṇḍa pen-a 'fountain pen',
isṭiil-a 'pen with a steel nib'
madar-i 'mother (Christian head), ṭīcar-i 'female teacher'
fadar-u 'father (Christian priest)', ṭīcar-u male teacher'

Recent English loans tend to retain consonant endings, and a vocalic ending is added only optionally. In some instances a word borrowed at different times involves readaptation from its source, a sort of tatsamisation; Haugen (1953) calls this process 'reborrowing':

ribīn-a, ribin-i, ribin f. 'ribbon'
moṭar-a, moṭar-i, moṭar f. 'motor car'
ṭvāl-u, ṭāvil m. 'towel'
burš-u. braš m. 'brush'

III. rules of assigning masc. or fem. gender to English nouns in Sindhi are stated below; these rules are applied preferably in the following sequence (for details, cf. Khubchandani 1968):

(1) Gender of animate nouns is determined by sex; E loans denoting male living beings are generally assigned m. gender, and those denoting female living beings are assigned f. gender :

m. ṭāīgar-u 'tiger', maŋkī 'monkey', ḍəg-ī 'pet dog'
f. kāo 'cow', bafɛlo 'buffalo'

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(2) E loans representing forms of address/reference or designation/ occupation generally of males are assigned masc. gender, and such items representing generally females are asigned fem. gender :

m. ḍɛḍi 'daddy', misṭar-u 'Mr.; husband', ḍākṭar-u 'doctor', ṭiṭi 'train ticket examiner'
f. mamī 'mummy', āṇṭī 'aunty', misiz 'Mrs., wife', sisṭar-i 'nurse, ḍākṭir-yāṇī 'lady doctor', māstir-yāṇī 'lady teacher'

(3) E loans with stem-endings –o, –ɔ, tar,-bar are assigned masc. gender, and those with stem-endings –i, –y, śip get fem. gender :
m. fon-o 'gramophone', reḍyo '-radio', paṭāṭo 'potato', zīro 'zero', isṭɔ, 'isṭoph 'stove', sueṭar-u 'sweater', rab'aṛ-u 'rubber'
f. ṭāfī 'toffee', fɛmilī 'family', ṭāy 'necktie', iskālaršip-i 'scholarship'.

(4) Many borrowings of choice, not covered by preceding rules, reveal an extension of the gender of the competing Sindhi item with similar meaning :

English Loan word			Competing Sindhi Item		
bārḍar-u	m.	'border (of a cloth)'	palɔ	m.	'border (cloth)'
bārḍar-i	f.	'border (geog.)'	hada	f.	'border (geog.)'
tọsṭ-u	m.	'(bread) toast'	ṭukuru	m.	'slice'
posṭ-i	f.	'post, mail'	ṭapāla	f.	'mail'
nib-u	m/f.	'nib'	katu	m./f.	'nib'
ṭip-i	f.	'tip (small present of money)	xarcī	f.	'present of money'.

(5) English borrowings of necessity which do not identify with any competing item in Sindhi and belong to any of the following semantic groups are assigned the gender of the particular group. Loans denoting measurements and currency are generally assigned masc. gender, and those denoting drinks, ailments, games, subjects of study, examinations, and months are asigned fem. gender :

measurements : iñc-u 'inch', mel-u 'mile', āūns-u 'ounce',
(masc.) liṭar-u 'litre', sekaṇḍu 'second', kalāk-u 'hour'

currency : ḍạlar-u 'dollar', pāūṇḍ-u 'pound', mārk-u 'mark',
(masc.) yen-u 'yen.'

drinks: soḍhā 'soda', leman-i 'lemon', ārenj-i 'orange',
(fem.) fruṭ-i 'frooti', enarjī 'energy'.

games: kiṙkeṭ-i 'cricket', bɛṭ-a 'bat', rans-a 'a run'.
(fem.) ṭenis-i 'tennis', hoki 'hockey'.

Subjects of study: āljabrā 'algebra', hisṭirī 'history',
(fem.) sāins-i 'science', siviks-i 'civics'.

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examinations: mɛṭrik-i 'matric', bīe 'B.A.', pī ech ḍī 'Ph.D.', (fem.)

months: mārc̄-i 'March', jūn-i 'June', āgasṭ-i 'August'. (fem.)

(6) English borrowings of necessity not belonging to any of the groups mentioned above are, by and large, assigned gender as per the following pattern of stem-endings:

(a) Loans with vocalic endings -ū and -ē are assigned masc. gender, and those with -ā ending are assigned fem. gender,:

m. karfyū 'curfew', iskirū 'screw', eksre 'x-ray'.

f. kɛmerā 'camera', sɛnemā 'cinema', koṭā 'quota', perā 'paragraph'.

(b) English loans ending with one or more consonants and the final syllable having **o,ā, u** or **ū** are assingned masc. gender (adding final -u̱ to the stem), and those having i̱ or ī in the final syllable are assigned fem. gender (adding final -a̱ or -i̱ to the stem:

m. koṭ-u 'coat, jacket', fon-u 'phone', firāk-u 'frock', kab'āṭ-u 'cupboard', kārḍ-u 'post card', holḍāl-u 'hold-all (travel-bedding)', bilāūz-u 'blouse', isṭūl-u 'stool', sūp-u 'soup', burš-u 'brush'.

f. cīz-i 'cheese', ribīn-a 'ribbon', tāīp-i 'typing', tākīz-a 'talkies, movie-theatre', pensil-i 'pencil', philam-a 'film', lisṭ-i 'list'.

(3) Loans ending with a single consonant and the final syllable having a̱, e̱, or ɛ vowels (except those ending with-y̱aṉ or -š̱ aṉ) are generally assigned masc. gender, and those ending in a consonant-cluster and the final syllable having any of the vowels stated above, along with those ending with the sten **-yan,** are generally assigned fem. gender:

m. ḍazan-u 'dozen', cākleṭ-u 'chocolate', bilɛk-u 'black market'.

f. rizalṭ-i 'result', ḍesk-i 'desk', bɛnc-a 'bench', ṭelīvīyan-i 'television', yūnyan-i 'union.'

IV. The structural-semantic scheme of assigning gender (m. or f.) to English loans in Sindhi, as informally stated above, reveals the innate faculties of native speaker to cope with 'new' experiences in a 'predictable' manner. However, inspite of a clear-cut categorisation of gender-classes in most of the borrowings one cannot rule out the possibilities of a few instances showing exception to the rules stated above:

1. English loans with stem-ening **-šan** claim membership in both the gender-classes, though one finds a statistical preference for fem. gender (adding of final **-i** or **-a** is optional):

f. penšan-e, penšan-i, penšan 'pension', rizarvešan-i 'reservation.'

m. āparešan-u 'operation', rāšan-u 'ration'.

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m./f. injekšan-u/injekšan-i 'injection', kanvokešan-u/ kanvokešan- 'convocation.'

2. A few instances of recent inanimate borrowing show the signs of vaccilation in the assignment of gender owing to (a) the conflict between semantic and structural pressures at work in the 'target' language, or (b) a flux in the multilingual interaction when the predominant language of a region (say, Hindi/Marathi) having borrowed the same item assigns it a gender different from that normally permitted in Sindhi (as per the scheme stated above):

	structural pressure			semantic pressure	
inṭarvyū	m.	'interview'		f.	CS mulāqāta f.
sigireṭ-u	m.	'cigarette'	sigareṭ-i	f.	CS b'īṛī f.
sūṭ-u	m.	'trousers'	sūṭ-a	f.	CS suthaṇa f.
fārmūlā	f.	'formula'	fārmūl-o	m.	CS qāydo m. 'rule'
sīminṭ-i	f.	'cement'	sīmenṭ-u	m.	CS garo m. 'mud plaster'
bɛñč-a	f.	'bench'	beñč-u	m.	CS taxto m. 'plank'

3. Certain synonyms are assigned contrasting genders (m./f.) by yielding to different structural pressures:

masc	fem	
bilāūz-u	koṭi	'blouse, coatee'
noṭb'uk-u	kāpī	'exercise book'
thyeṭar-u	tākīz-a	'movie-theatre'

4. **Compounds abbreviated:** An English loan word is first introduced in Sindhi as an attribute of a compound and subsequently it gains independent usage, thereby adopting the gender of the **head** of the compound:

moṭar gāḍ'ī	f.	'motor car'	moṭar-e, moṭar-i	f.
ḍhab'al roṭī	f.	'double-bread, loaf'	ḍhab'al-a	f.
leth mašīn-i	f.	'lathe machine'	leth-i	f.
mɛṭinī šo	m.	'matinee show'	mɛṭinī	m.
āgasṭ mahno	m.	'month of August'	āgasṭ-u	m.

5. **Innovation through the play of gender:** There are a few instances where the same English item is borrowed in Sindhi with a contrasting gender, thus creating a distinction in meaning by adding different vocalic endings to the English stem; as (i) there are more than one competing items in the 'recipient' language belonging to different

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genders, and (ii) different pressures (structural/semantic) are at work in the minds of native speakers in instantaneously assigning a gender to the English item, thus creating different nuances or contrastive meanings in the language:

bārḍar-u	m.	'border (of a cloth)'	CS	palɔ	m.
bārḍar-i	f.	'border' (geog.)	CS	hada	f.
isṭīl-u	m.	'steel'	CS	ruku	m.
isṭīl-a	f.	'steel-pen'	CS	kilka	f. 'reed -pen'
leman-u	m.	'lemon (fruit)'	CS	lime	m.
leman-i	f.	'lemonade (a drink)'			
firuṭ-u, fruṭ-u	m.	'fruit'			
phirūṭ-ī	f.	'a mango drink'			
mārk-u	m.	'German currency'			
mārk-a	f.	'scoring point (in examination)'			
pɛseñjar-u	m.	'passenger (traveller)'	CS	musāfiru	m.
pɛseñjar-i	f.	'passenger (train)'	CS	gāḍī	f.
gāīḍ-u	m.	'guiding person'	CS	sūnhon	m.
gāīḍ-i	f.	'guiding publication'	CS	sūnhan	f.
ṭīčar-u	m.	'male teacher'			
ṭīčar-i	f.	'female teacher'			
ḍākṭar-u, ḍạkṭar	m.	'doctor (male/female)'			
ḍākṭir- yāṇī	f.	'female doctor'			
bebī	f.	'female child'			
beb-ū	m.	'male child'			
fuṭ-u	m.	'foot (a measurement)'			
fuṭ-o	m.	'foot-scale (large)'			
fuṭ-ī	f.	'foot-scale (small)'			
fon-u	m.	'telephone'			
fon-o	m.	'gramophone'			

V. There has been a keen contest among the philosophers of language between the view that the primary function of language is (1) that of an instrument of communication, and (2) that of a vehicle of thought (Dummett 1989). This has a great bearing on the debates over the theories of language system, its actual use, and the processes of language change.

Communication as a spontaneous activity is characterised by its effortless condition. Communication at the human level utilises language as an infinitely subtle and flexible instrument to cope with the variety of relations and diversity of facts. Language adjusts itself to the new situation. As

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an on-going process, it responds to a variety of communication settings. Everyday speech in human interaction, though not well-defined, never loses immediate connection with the reality, whereas the idealised language with precisely defined concepts, according to the primacy of language as a vehicle of thought, is confined to a construct, a sort of 'formalised' reality.

The intrinsic stability of the concepts of natural language and their openness, being not well-defined, and undergoing changes along with the usage just as the reality itself changes, lead us to a new meaning of the term 'understanding'. It is only in natural language that we can be certain to touch the reality. In everyday life reality, the 'perceived' may differ from the 'measured' objective reality. Indeterminacy as a progenerative medium "points ahead to possible perceptual multiplicities" (Husserl 1982).

Developments in exact sciences during the past two centuries, because of their overestimation of precision and confidence in a too rigid and narrow scientific method, have led to scepticism with regard to the concepts defined, in a rather fuzzy manner, in the natural language. But the reality appears to be otherwise, as is lately being realised among natural sciences as well. "The concepts of natural language, vaguely defined as they are, seem to be more stable in the expansion of knowledge than the precise terms of scientific language, derived as an idealisation from only limited groups of phenomena.... hence we must be sceptical about any scepticism with regard to this natural language and its essential concepts" (Heisenberg 1959).

Communications in everyday life are based on the **synergic** relationship between the twin criteria (Khubchandani 1981):

(i) the reciprocity of language skills among communicators (spread over a speech spectrum comprising one or more languages, dialects, styles, etc); and (ii) **the mutuality of focus** (that is, sharing the **relevance** of the setting, commonly attributed to the attitudes, moods, or feelings of the participants). The borrowings of choice and fluctuating relexicalisations in Indian languages, discussed above, are generally guided by the mutuality of focus. One characteristic harmoniously blends with the other. Such a relationship accounts for the element of **indeterminacy** in human encounters, characterised by implicitness in everyday communication events, built into the synergic process itself.

The phenomena of indeterminacy in human communications show some parallels with the inevitable element of **chance** in the new quantum mechanics. The Heisenberg "principle of uncertainty" in physics conclusiverly proves that the concept of probability 'potentia' in an event

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is to be reckoned as a kind of reality. Possibility or 'tendency' for an event to take place has a kind of reality. One potentiality may involve or overlap other potentialities.

Coherence in natural orders is classified on a **scale.** There are different ranges of magnitude within a 'measurement constant'; it is termed 'fuzzy' mathematics in the natural sciences, and 'fluid' grammar in natural language. One attaches a certain **range** of meaning to words and sentences of the language. This ongoing **flexibility** in correlating linguistic form with context, regulated according to the expediency of the communicative task, is the concern of pragmatic grammar. Fries and Pike (1959) attempt to devise a suitable method to represent the revealing overlapping of language systems, a sort of lack of linguistic unity in the speech of one and the same speaker. "All forms of human behaviour can be studied in terms of hierarchy of particles, a sequence of waves of events and a background field within which there is manifested concentrations of energy which we call events" (Pike 1959).

The potential energy of relevance shows man's ingenuity in abstracting or transcribing everyday reality through speech. Projections of different focuses through selection and shift mechanisms convey much more than is grasped at the cognitive plane; they also camouflage many details (as is pointed out in interpreting the address and reference system of Hindi-Urdu, Khubchandani 1978).

In their vigorous efforts to fit into the shoes of 'exact' sciences, modern linguists have confused **natural** language with the notions and teachinques of logical formalisation when they talk of natural language.

Traditionally science has dealit with universals (a temporal view of classical sciences) and humanities with particulars (based on time-oriented worldview). In classical sciences, basic processes of nature were considered to be deterministic and reversible; processes involving randomness or irreversibility were considered only exceptions. Today we see everywhere the role of irreversible processes of fluctuations.

This plurality consciousness, a convergence of perspectives that other people may have a different basis from our own, allows the "openness" for all kinds of concepts (Khubchandani 1983.) In recent years Prigoginu (1984), presenting a comprehensive theory of change, suggests that most of reality, instead of being orderly, stable and equibral is seething and bubbling with change, disorder and process. While a small part of the physical universe forms **closed** systems (that may operate like machines), most phenomena of nature are, in fact, **open** systems exchanging energy or matter (and information) with their environment (Toffler 1984). Language systems, like biological and social systems, are open. Weinreich

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(1953) compares the process of language contact "like sand carried by a stream and the crystallised result as "the sedimented sand deposited on the bottom of a lake."

In the context of debates surrounding chance and determinism, Toffler (1984), commenting on the range of options available to the human decision-maker, remarks: "Free will downstairs operated only within the limits of a menu determined upstairs." In dissipative (open) structures, a chance occurs at a 'singular moment' or at a 'bifurcation point'; it is impossible to determine in advance which direction change will take place.

ORDER AND ORGANISATION can actually arise 'spontaneously' out of disorder and chaos through the processes of 'self-organisation.' The processes of ongoing relexicalisation and borrowings in Indian languages give us a glimpse of the road that leads from 'being to becoming.' These processes dwell, not only upon "what is acceptable/inacceptable in a language" (i.e. what has got crystallised), but also upon "what is instantaneously **becoming** in a language."

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ALL - INDIA ORIENTAL CONFERENCE
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36TH SESSION

THE EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the All-India Oriental Conference was held in the Tata Hall of the Bhandarkar Oriental Research Institute, Pune, at 6.30 p.m. on May 27, 1993. The following members were present:

P.N. Kawthekar (in Chair),
Ashoka Chatterjee,
Satish Chandra Jha,
S. D. Joshi.
Saroja Bhate,
M. G. Dhadphale,
Jayamant Mishra and

The following business was transacted at the meeting:

(1) Condolence

Resolution No. 1 : Resolved that the Executive Committee places on record its sense of deep sorrow at the sad demise of the following scholars :

1) Shri Rajiv Gandhi (Prime Minister of India)
2) Prof. J. Gonda
3) Dr P.V. Bapat
4) Dr V.V. Gokhaley
5) Dr Gaurinath Shastri
6) Dr K.D. Bajpai
7) Prof. B.K. Matilal
8) Dr Gunthur Sontheinier
9) Smt. Kamala Ratnam
10) Prof. Yutaka Ojihara, Japan
11) Shri Popatlal Shah
12) Shri S.V. Shete
13) Shri G.J. Ogale
14) Shri S.B. Joshi
15) Shri J.G. Bodhe
16) Mr. S. Matasuyama, Japan
17) Prof. Satyavrata Siddhalankar
18) Dr Pattabhiram Shastri
19) Prof. H.P. Malledavaru
20) Prof. R.N. Shrivastava

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21) Pt. Ganesh Shastri Shende
22) Pt. Mahadev Shastri Joshi
23) Dr Shivkumar Sharma
24) Pt. Harishankar Siddhantalankar
25) Shri K.R. Srinivasan
26) Prof. Barbara Stoller Miller
27) Shri M.P. Pandit
28) Prof. D.P. Chattopadhyaya
29) Dr P.V. Joshi
30) Prof. Walther Wust
31) Prof. M.D. Balasubrahmanyam
32) Prof. L.N. Shukla

(2) Minutes of the Business meetings, held at Gurukul Kangri Vishvavidyalaya, Hardwar

Resolution No. 2 : Resolved that the minutes of the All-India Oriental Conference, held at Gurukul Kangri Vishvavidyalaya (Hardwar) on the occasion of the 35th Session of the All-India Oriental Conference, be confirmed.

(3) Audited Statement of Accounts

Resolution No. 3 : Resolved that the audited Statements of Accounts for the year 1990, 1991 and 1992 be adopted.

(4) Appointment of Auditors

Resolution No. 4 : Resolved that M/s Patki & Soman, Pune, be appointed as auditors for the years 1993 and 1994, and they be paid remuneration of Rs. 700/- per year.

(5) Publication of the Conference Proceedings

Resolution No. 5 : Resolved that the position of the Proceedings of the 34th and the 35th Session of the All-India Oriental Conference, held at Visakhapatnam and Gurukul Kangri (Hardwar) (they are in Press) be noted.

(6) Award of the various prizes

Resolution No. 6 : Resolved that the General Secretary be authorised to decide the award of (1) Dr V. Raghavan Prize, (2) The Muni Punyavijayaji Prize, (3) Shri D.K. Jain Oriental Research Institute Prize, (4) Late Prof.

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C. Sivaramamurti's endowment for Markatavalli Sundaresvara Sambhavana Prize, (5) Dr V.G. Rahurkar Prizes (two prizes), (6) Dr Jayamant Mishra Prize and (7) Smt. Sushila Mishra Prize, in the light of reports of the referees and in consultation with the relevant Sectional Presidents.

(7) Arrangement for the award of the Dr V. Raghavan Prize

Resolution No. 7 : Resolved that Dr V. Raghavan Prize for the next Session be assigned to Classical Sanskrit Section.

(8) Co-optation on the Council of the ten members

Resolution No. 8 : Resolved that it be recommended to the Council that the following ten persons, whose names have been suggested by the Local Committee be coopted on the Council (as per Rule 10, b, i).

(1) Mrs. Indumati Dandekar
(2) Mrs. Sulochana Joshi
(3) Prof. Mrs. Ashwini Dhongade
(4) Prin. Freny Tarapore
(5) Shri R. S. Mainkar
(6) Shri Prakash Dingankar
(7) Mrs. Nirmala Paranjape
(8) Mrs. Usha M. Gokhale
(9) Shri S. V. Khandekar
(10) Shri D. S. Agashe

(9) Appointment of Additional Sectional Presidents

Resolution No. 9 : Resolved that the following Sectional Presidents be appointed.

(1) Vedic	Dr T.N. Dharmadhikari
(2) Indian Linguistics	1) Dr Satyavrata Shastri 2) Dr Shrimannarayan Moorti
(3) Classical Sanskrit	1) Dr Ashok Chatterji Shastri 2) Dr Tapasvi Nandi 3) Dr N.P. Unni 4) Dr Gautambhai Patel
(4) Philosophy and Religion	1) Prof. Venkatachalam 2) Dr V.N. Jha 3) Pt. Kutumba Shastri

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Sectional Presidents of Dravidic Studies and History Section are unable to attend this Session, therefore, the Executive Committee has decided that the section of Archaeology and History are amalgamated and sections of Indian Linguistics and Dravidian Studies are combined.

The meeting terminated with vote of thanks to the Chair.

(S. D. Joshi)
General Secretary

(P. N. Kawthekar)
Chairman

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36TH SESSION

INAUGURAL SESSION

The Inaugural Session of the 36th All-India Oriental Conference was held in the Pandal at the Bhandarkar Oriental Research Institute, Pune, at 9 a.m. on 28th May 1993.

(1) The Session opened with Prayers.

(2) Prof. R.N. Dandekar, Honorary Secretary, welcomed Prof. Daniel H.H. Ingalls (Chief Guest of the Session), General President of the All-India Oriental Conference, and the members of the Conference.

(3) The Chief Guest, Professor Daniel H. H. Ingalls made Deep Prajvalan and formally inaugurated the Session.

(4) Professor Daniel H.H. Ingalls, Chief Guest, released the following Publications :

i) Encyclopaedic Dictionary of Sanskrit on Historical Principles, Volume Four.
ii) Dr. G. K. Bhat Commemoration Volume.
iii) Kṛṣṇayajurvedīyam Vādhūla Śrautasūtram, edited by Prof. B. B. Chaube.
iv) Prakrit Dictionary, Fassilcule I.

(5) Professor Ingalls, Chief Guest of the Session, delivered his Inaugural Address.

(6) The General President, Professor P. N. Kawthekar, delivered the Presidential Address.

(7) A Resolution condoling the death of the following scholars was passed while the whole gathering was standing.
1) Shri Rajiv Gandhi (Prime Minister of India)
2) Prof. J. Gonda, Holland
3) Dr P. V. Bapat
4) Dr V.V. Gokhaley

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5) Dr Gaurinath Shastri
6) Dr K. D. Bajpai
7) Prof. B. K. Matilal
8) Dr. Gunthur Sontheimer, Germany
9) Smt. Kamala Ratnam
10) Prof. Yutaka Ojihara, Japan
11) Shri Popatlal Shah
12) Shri S. V. Thete
13) Shri G. J. Ogale
14) Shri S. G. Bodhe
15) Shri S. B. Joshi
16) Mr. S. Matsuyama, Japan
17) Prof. Satyavrata siddhalankar
18) Dr Pattabhiram Shastri
19) Prof. H. P. Malledevaru
20) Prof. R.N. Shrivastav
21) Pt. Ganesh Shastri Shende
22) Pt. Mahadev Shastri Joshi
23) Dr Shivkumar Sharma
24) Pt. Harishankar Siddhantlankar
25) Shri K.R. Srinivasan
26) Prof. Barbara Stoller Miller
27) Shri M. P. Pandit
28) Prof. D. P. Chattopadhyaya
29) Dr P. V. Joshi
30) Prof. Walther Wust
31) Prof. M. D. Balasubrahmanyam
32) Prof. L.N. Shukla

(8) Professor M.C. Dhadphale, Local Secretary, read out some of the messages.

(9) The General Secretary, Professor S.D. Joshi, then made some announcements regarding the divisions of Section and additional Section Presidents, Nomination Forms for the New Fxecutive Committee and Section Presidents, the meeting of the Council and Pandit Parisad.

(10) The Local Secretary made some announcements regarding the conduct of the Conference.

(11) The Local Secretary proposed a comprehensive vote of thanks.

(12) The Inaugural Session terminated with National Anthem.

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36TH SESSION

THE COUNCIL

A meeting of the Council of the All-India Oriental Conference was held in the Nursery Hall of the S. N. D. T. College, Karve Road, Pune, at 11 a. m. on May 29, 1993.

Prof. P. N. Kawthekar was in Chair.

The following resolution was passed :

(1) Resolved that as recommended by the Executive Committee, the following ten persons whose names have been suggested by the Local Committee, be co-opted as members of the Council (as per Rule 10,b,i)

1) Mrs. Indumati Dandekar
2) Mrs. Sulochana Joshi
3) Prof. Mrs. Ashwini Dhongade
4) Prin. Freny Tarapore
5) Mr. R. S. Mainkar
6) Shri Prakash Dingankar
7) Mrs. Nirmala Paranjape
8) Mrs. Usha M. Gokhale
9) Shri S. V. Khandekar
10) Shri D. S. Agashe

(2) The Council then proceeded to elect eighteen members of the New Executive Committee.

The Result of the Election of the New Executive Committee

The following was the result of the election of the New Executive Committee (with the number of votes secured against each name)

S.NO.	NAME OF MEMBER	VOTES SECURED
1.	Dandekar, R. N.	150
2.	Chaturvedi, K. K.	131
3.	Mishra, Rajendra	129

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S.NO.	NAME OF MEMBER	VOTES SECURED
4.	Joshi, S. D.	128
5.	Bhate, Saroja	122
6.	Sharma, Ram Murti	116
7.	Chaube, B. B.	106
8.	Venkatachalam, V.	102
9.	Jha. Satish Chandra	90
10.	Kantawala, S.G.	87
11.	Mishra, K. K.	85
12.	Nanavati, Rajendra	85
13.	Laddu, S. D.	81
14.	Sharma, Haradatta	80
15.	Shukla, Chandrakant	73
16.	Gune, Jayashree	72
17.	Pandey, O. P.	71
18.	Kulashreshtha, Sushama	67

The meeting terminated with vote of thanks to the Chair.

(S. D. Joshi)
General Secretary

(P. N. Kawthekar)
Chairman

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36TH SESSION

THE NEW EXECUTIVE COMMITTEE

A meeting of the New Executive Committee was held in the Nursery Hall (School) of S.N.D.T. College, Karve Road, Pune at 9 a.m. on May 30th, 1993. The following members were present:

Prof. B. B. Chaube,	O. P. Pandey,	K.K. Chaturvedi,
Satish Chandra Jha,	S. G. Kantawala,	Chandra Kant Shukla,
Jayashree Gune	Sushama Kulshreshtha	S. D. Laddu,
Hari Dutt Sharma	Rajendra Mishra	Saroja Bhate,

Prof. V. Venkatachalam and S. D. Joshi.

Prof. V. Venkatachalam was voted to the Chair.

The following business was transacted:

(1) Election of Office-Bearers

Resolution No. 1 : "Resolved that Prof. K. Krishnamoorthi, Mysore, be and is hereby elected General President of the All-India Oriental Conference".

Resolution No. 2 : "Resolved that Prof. R. K. Sharma, Delhi, be and is hereby elected Vice-President of the All-India Oriental conference."

Resolution No. 3 : "Resolved that Professor S.D. Joshi, Poona, be and is hereby elected General Secretary of the All-India Oriental Conference."

Resolution No. 4 : "Resolved that Prof. Satish Chandra Jha, Darbhanga, be and is hereby elected Joint-Secretary of the All India Oriental Conference."

Resolution No. 5 : "Resolved that Prof. S.G. Kantawala, Baroda, be and is hereby elected Treasurer of the All-India Oriental Conference."

(2) Co-optation on the Executive Committee

Resolution No. 6 : "Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused

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by the election of office-bearers:

1) Dr N. P. Unni, Trivandrum
2) Dr Gopal Das
3) Miss S. S. Janaki, Adyar, Madras.

The full Executive Committee will be as follows

(1) Office-Bearers :

1. General President	:	Prof. K. Krishnamoorthy
2. Vice-President	:	Prof. R.K. Sharma
3. General Secretary	:	Prof. S. D. Joshi
4. Joint Secretary	:	Prof. Satish Chandra Jha
5. Treasurer	:	Prof. S.G. Kantawala

(2) Other Members of the Executive Committee:

1. Dandekar, R. N.
2. Chaturvedi, K. K.
3. Mishra, Rajendra
4. Bhate, Saroja
5. Sharma, Ram Murti
6. Chaube, B.B.
7. Venkatachalam, V.
8. Mishra. K. K.
9. Nanavati, Rajendra
10. Laddu, S. D.
11. Sharma, Hari Datta
12. Shukla, Chandra Kant
13. Gune, Jayashree
14. Pandey, O. P.
15. Kulshreshtha, Sushama
16. Unni, N. P.
17. Das, Gopal
18. Janaki, Miss S. S.

(3) Trustees

1. Prof. V. Venkatachalam
2. Prof. M. A. Mehendale
3. Prof. E.R. Sree Krishna Sharma

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(5) Venue of the Next Session

Resolution No. 7 : Resolved that the invitation of the Maharshi Dayanand University , Rohatak (Haryana), to the All-India Oriental Conference to hold its thirtyseventh Session at Rohtak, Haryana, under its auspices, be thankfully accepted.

(4) Award of Prizes

Resolution No. 8 : Resolved that prizes be awarded as follows :

1. *Dr V. Raghavan Prize* : For Classical Sanskrit : Dr V. M. Bhat, Ahmedabad, for his paper 'Shākuntal Ke Vidushakaki Uktiyome Pathantaronka Ek Samikshatmaka Adhyayana'.

2. *Dr Jayamant Mishra Prize for Classical Sanskrit* : Dr (Miss) K. S. Lalitambal for her paper 'Sriramavarmamaharaja caritra - A śastrakavya of Kerala'.

3. *Dr V. G. Rahurkar Prize for Vedic* : Vinaya M. Kshirsagar. Poona for her paper 'On the Accentuation of Vedic 'Vartani'.

4. *Smt. Sushila Mishra Prize for Vedic* : S. R. N. Murthy for his paper 'The Geological Foundations of Vedic Civilization'.

5. *Dr. V.G. Rahurkar Prize for Philosophy and Religion* : Smt. Pranati Ghoshal for her paper 'Import of the Word "Prāṇa" in the Upanisadic Contexts'.

6) *Muni Punyavijayaji Prize for Prakrit & Jainism* : Shri U. K. Pungalia for his paper 'Srimadrajachandra's Doctrine of Atmadhara'.

7) *D. K. Jain Oriental Research Institute Prize* : Shri G. K. Pungalia for his paper 'Jainism and Concept of Is'vara.'.

8) *Sambhavana Prize for Pandit Parisad* : Dr Gurupada K. Hegde for his paper Indraprabandhasleshaḥ.

A joint meeting of the New Executive Committee and the present Presidents of the various Sections was then held to elect Sectional Presidents for the 37th Session of the All-India Oriental Conference.

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The following was the result of the election:

S.NO.	SECTION	PRESIDENT ELECT
1.	Vedic	Maan Singh
2.	Iranian	Nariman. F.
3.	Classical Sanskrit	Mishra, Rajendra
4.	Islamic Studies	Kidwai M. Salim
5.	Arabic and Persian	Ali Abdul
6.	Pali & Buddhism (including Tibetology)	Nanavati, R.T.
7.	Prakrit and Jainism	Jain, Vimal Prakash
8.	History	Pandey, H.S.
9.	Archaeology	Shastri, Ajaymitra
10.	Indian Linguistics	Gune, Jayashree
11.	Dravidic Studies	Seth, R.K.
12.	Philosophy and Religion	Chaturvedi, K.K.
13.	Technical Sciences and Fine Arts	Tarlekar, G.H.
14.	South East Asian Studies	Chaube, B.B.
15.	West-Asian Studies	Ayyubi, N. Akmal

(S. D. Joshi)
General Secretary

(V. Venkatachalam)
Chairman

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ALL-INDIA ORIENTAL CONFERENCE

HEAD OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA - 411004

36TH SESSION

CONCLUDING SESSION

The Concluding Session of the All-India Oriental Conference was held in the Dining Hall of the S. N. D. T. College, Karve Road. Poona, at 3 P.m, on 30th November 1993.

(1) The Session opened with Mangalam by Dr. Ramakant Shukla.

(2) The Local Secretary welcomed the gathering.

(3) The General Secretary announced the election of New Office Bearers and Sectional Presidents of the next Session of the Conference.

(4) The General Secretary announced the award of the following prizes :

(1) Dr V. Raghavan Prize for Classical Sanskrit : Dr. V. M. Bhat, Ahmedabad for his paper 'Shākuntal ke Vidushakaki Uktiyome Pathantaronka Ek Samikshatmaka Adhyayana.

(2) Dr Jayamant Mishra Prize for Classical Sanskrit : Dr (Miss) K.S. Lalitambal for her paper 'Sriramavarmamaharaja caritra .A S'astrakavya of Kerala'.

(3) Dr V. G. Rahurkar Prize for Vedic : Vinaya M. Kshirsagar, Poona, for her paper 'On the Accntuation of Vedic 'Vartani'.

(4) Smt. Sushila Mishra Prize for Vedic : S.R.N. Murthy for his paper 'The Geological Foundations of Vedic Civilization'.

(5) Dr. V. G. Rahurker Prize for Philosophy and Religion : Smt. Pranati Ghoshal for her paper 'Import of the Word "Prāṇa" in the Upanisadic Contexts'.

(6) Muni Punyavijayaji Prize for Prakrit and Jainism : Shri U. K. Pungalia for hie paper 'Srimadrajachandra's Doctrine of Atmadhara.

(7) D. K. Jain Oriental Research Instititte Prize : Shri G. K. Pungalia for his paper 'Jainism and Concept of Is'vara.'

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8) Sambhavana Prize for Pandit Parisad : Dr. Gurupada K. Hegde for his paper 'Indraprabhandhasleshash.'

(5) The General Secretary announced that the next Session of the All-India Oriental Conference will be held at Rohtak (Haryana) under the auspices of the Maharshi Dayanand University.

(6) Professor Danial H.H. Ingalls, Chief-Guest, released the following publications :

(i) Encyclopaedic Dictionary of Sanskrit on Historical Principles. volume Four.

(ii) Dr G.K. Bhat Commemoration Volume.

(iii) Kṛṣṇa-Yajurvadīyam Vādhūla-Śrautasūtram. ed. by Prof. B. B. Chaube.

(iv) Prakrit Dictionary, Fascicule I

(7) The Speeches of some delegates on behalf of the All-India Oriental Conference. Prof. K. V. Sarma also expressed his impressions about Conference.

(8) The General President, Prof. P.N. Kawthekar made his conclucling remarks.

(9) The Local Secretary proposed a vote of thanks.

(10) The Concluding Session terminated with Samskṛta Mandākinī Gītam.

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ALL - INDIA ORIENTAL CONFERENCE
OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

37th SESSION (ROHTAK)

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the All - India Oriental Conference was held in the Guest House of the Maharshi Dayanand University, Rohtak, on 25th December 1994.

The following members were present :

Prof. R. K. Sharma (in chair), Prof. Shukla Chandrakant, Prof. Mishra Rajendra, Prof. Mishra K. K. , Prof. Pande Om Prakash, prof. Patel G., Prof. Nanavati Rajendra, Prof. Yajan Veer Dahiya and Prof. S. D. Joshi.

Following business was transacted at the meeting :

Condolence :

Resolution No. 1

Resolved that the Executive Committee places on record its sense of deep sorrow at the sad demise of the following scholars :

1. Gyani Zail Singh, Former President of India
2. Prof. Jagannath Agarwal
3. Prof. D. B. Devadhar
4. Prof. R. C. Dwivedi
5. Prof. S. T. Kenghe
6. Prof. G. V. Devasthali
7. Pandit Laxman Shastri Joshi
8. Prof. Jayashree Gune
9. Pandit Yudhisthira Mimamsaka
10. Shri Setumadhavarao Pagadi
11. Prof. K. J. Shah
12. Prof. Karl Potter
13. Prof. Stella Kramrisch
14. Prof. Saiyad Nurul Hassan
15. Shri Ganesh Lalwani
16. Prof. A. K. Ramanujan
17. Prof. Andre' Bareau
18. Prof. R. C. Prasad

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19. Prof. Srikrishna Sharma
20. Prof. Nilmadhav Sen
21. Swami Chinmayananda
22. Chandrasekharendra Sarasvati kamakoti
23. Krishnachaitanya (Shri K. K. Nair)
24. Shri K. L. Munot
25. Prof. V. P. Mahajan
26. Shri Amarendra Gadgil
27. Prof. V. T. Gune

2. **Minutes of the Business Meeting held at Pune on the occasion of the 36th Session of the All - India Oriental Conference :**

Resolution No. 2. : Resolved that the minutes of the Business Meeting of the All India Oriental Conference held at Pune on the occasion of the 36th Session of the All - India Oriental Conference be confirmed.

3. **Audited Statement of Accounts for the year 1993-94 :**

Resolution No. 3 : Resolved that the Audited Statement of Accounts for the years 1993 and 1994 be adopted.

4. **Appointment of Auditors :**

Resolution No. 4 : Resolved that M/s Patki & Soman, Poona, be appointed as auditors for the years 1994 and 1995 and that they be paid a remuneration of Rs. 700/- per year.

5. **Publication of the Conference Proceedings :**

Resolution No. 5 : Resolved that the position of the publication of the Volume of the Proceedings of the 36th Session of the All - India Oriental Conference, held at the Bhandarkar Oriental Research Instiute (Pune), be noted.

6. **Award of the various prizes :**

Resolution No. 6 : Resolved that the General Secretary be authorised to decide in the light of reports of the referees and in consultation with the relevant Sectional Presidents, the awards of (1) Dr. V. Raghavan Prize (2) The Muni Punyavijayaji Prize (3) Shri D. K. Jain O. R. Institute Prize (4) Late Prof. C. Sivaramamurti's endowment for Markatavalli - Sundaresvara Sambhavana Prize, (5) Dr. V. G. Rajhukar (two) prizes (6) Dr. Jayamant Mishra Prize.

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7. Arrangement for the award of the Dr. V. Raghavan Prize :

Resolution No. 7 : Resolved that Dr. V. Raghavan Prize for the next session be assigned to Religion and Philosophy Section.

8. Co-optation on the Council of ten members :

Resolution No. 8 : Resolved that it be recommended to the Council that the following ten persons, whose names have been suggested by the Local Committee, be co-opted on the Council (as per Rule 10, b, i) -

1. Mrs. C. M. Dahiya
2. Mrs. Shakuntala Sharma
3. Dr. L. N. Dahiya
4. Mrs. Shakuntala Dahiya
5. Dr. Baldev Singh
6. Dr. Ajmer Singh
7. Dr. S. R. Singhal
8. Dr. D. S. Dalal
9. Dr. Virendra Singh
10. Mr. Manoj Siwach

Additional Sectional Presidents :

Resolution No. 9 :
Resolved that the following additional Sectional Presidents be appointed :

Section	President
Vedic	1. Prof. G. U. Thite 2. Prof. B. B. Chaube
Classical Sanskrit	1. Prof. Omprakash Pande 2. Prof. Rajendra Mishra Prof. A. C. Sarangi
Indian Linguistics	1. Prof. Gautam patel
Philosophy and Religion	2. Prof. Rajendra Nanavati
Archaeology	Dr. Manoj Kumar

Appointment of Trustees :

Resolution No. 10 : Resolved that the following members be elected Trustees of the All - India Oriental Conference for a period of six years beginning

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from Jan. 1, 1994.

1. Prof. G. H. Tarlekar, Poona
2. Prof. Satyavrat Shastri, Delhi
3. Prof. K. K. Chaturvedi, Jabalpur

Additional Item with the permission of the Chair regarding the increase in the Delegate-fee of the All - India Oriental Conference :

Resolution No. 11 : Resolved that the Delegate-fee of the All - India Oriental Conference be increased from Rs. 75/- (Rupees Seventy five) to Rs. 100/- (Rupees Hundred) from the 38th Session onwards.

The meeting terminated with a vote of thanks to the Chair.

S. D. Joshi
General Secretary

R. K. Sharma
Chairman

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ALL - INDIA ORIENTAL CONFERENCE
OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

37th Session

Inaugural Session

The Inaugural Session of the 37th All - India Oriental Conference was held in the Auditorium of the M. D. University, Rohtak, at 10.00 a.m. on 26th December, 1994.

1. a) The Session opened with Vedic Prayers.
   b) The Local Secretary read out some of the messages and talked on the importance of Sanskrit.
   c) The Vice-Chancellor of the M. D. University who was also the Working Chairman of the Reception Committee, welcomed the Minister of Higher Education, Haryana, members of the Executive Committee, Sectional Presidents and other Delegates. The elected General President of the Conference, Prof. Krishnamoorthy, conveyed his inability to attend the Conference and deliver his Presidential Address. Prof. Krishnamoorthi's Presidential Address was read out by the Vice President Prof. R. K. Sharma.
   d) The Chief Guest delivered his address regarding the importance of Indology.
   e) Respectful homage to the following colleagues who had departed from life since the last session held at B. O. R. I., Pune, 1993, were paid.
   All were requested to stand up.
   1. Gyani Zail Singh
   2. Prof. Jagannath Agarawal (22. 7. 93)
   3. Prof. D. B. Devadhar (24. 8. 93)
   4. Dr. R. C. Dwivedi (27. 9. 93)
   5. Shri S. T. Kenghe (16. 2. 94)
   6. Dr. G. V. Devasthali (14. 3. 94)
   7. Pandit Laxman Shastri Joshi (27. 6. 94)
   8. Dr. Jayashree Gune (8. 7. 94)
   9. Pandit Yudhisthira Mimamsaka (28. 6. 94)
   10. Shri Setumadhavarao Pagadi (14. 10. 94)
   11. Prof. K. J. Shah (17. 9. 94) (Karnataka)
   12. Prof. Karl Potter
   13. Stella Kramrisch (31. 8. 93)
   14. Prof. Saiyad Nurul Hassan (Governor W. B.) Sept. 93
   15. Shri Ganesh Lalwani (4. 1. 94)

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16. Prof. A. K. Ramanujan (Chicago)
17. Prof. Andre' Bareau (College de France) 2. 3. 93
18. Swami Chinmayananda
19. Dr. R. C. Prasad, Patna
20. Chandrasekharendra Sarasvati Kanchi Kamakoti (8. 1. 94)
21. Krishnachaitanya (Shri K. K. Nair)
22. Prof. Srikrishna Sharma
23. Dr. Nilmadhav Sen
24. Shri K. L. Munot
25. Prof. V. P. Mahajan
26. Prof. V. T. Gune

2. The Local Secretary made the following announcements :

(1) Nominations on prescribed forms, for Executive Committee membership and Sectional Presidentship, will be received in the General Secretary's office upto 4.30 p. m. not later than 4.30 p. m. on 26th December 1994.

(2) Elections will be held at the meeting of the Council on 27th December 1994 at 2.00 p. m. in the Hall. Voting papers will be given only to those members, who sign the forms declaring that they are bonafide members of the Council. The names of the elected members will be announced on 28th December 1994 in the morning. The paper-reading in all the Sections will begin on 26th December 1994. However, the Sectional Presidents will deliver their addresses at the times indicated in the programme.

(3) The New Executive Committee will meet at 11 a. m. on 28th December 1994. Sectional Presidents of the past and current sessions will join the meeting of the Executive Committee for the election of the New Sectional Presidents.

(4) The Volumes of Proceedings of Visakhapatnam Session and of the Haridwar Session are printed in 1993 and 1994 respectively. These Volumes will be sent to members of those sessions very soon, on the advance payment of the necessary postal charges by them. Printing of the Proceedings of the Pune Session is in the Press.

(5) The Executive Committee has nominated following new and additional Presidents for the following Sections :

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Section	President
Vedic	1. Prof. G. U. Thite 2. Prof. B. B. Chaube
Classical Sanskrit	1. Prof. Om Prakash Pande 2. Prof. Rajendra Mishra
Indian Linguistics	Prof. A. C. Sarangi
Philosophy and Religion	1. Prof. Gautam patel 2. Prof. Rajendra Nanavati
Archaeology	Dr. Manojkumar

(6) The Local Secretary further made some announcements regarding the Pandit Parisad and conducting of the Conference.

3. The Local Secretary proposed a comprehensive vote of thanks.
4. The Inaugural Session terminated with Shanti Mantras.

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ALL - INDIA ORIENTAL CONFERENCE
OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

37th Session

THE COUNCIL

A meeting of the Council of the All - India Oriental Conference was held in the Funciton Hall of the Maharshi Dayanand University on 27th December 1994, at 2.00 p. m.

Prof. R. K. Sharma was in the Chair.

1. Prof. S. D. Joshi, General Secretary of the Conference, explained the procedure of Election thus :

"At the outset, I request all of you to take your seats. Please note that only those members are eligible to cast their votes who are either office-bearers of the AIOC, or have attended at least three sessions of the AIOC including the present one, and have submitted a research paper in at lease one of the AIOC sessions.

To those who do not fulfil any of these conditions, I request that they should kindly leave this meeting hall immediately. I cannot check the credentials of all those present here; hence I leave it to their conscience to decide whether they are eligible to vote or not.

I further request everyone to maintain silence, and allow us to conduct the business of the election without undue disturbance.

Please note that no propanganda is allowed in this hall. If any one is found indulging in this or trying to pressurise any voter for his favoured candidate, his own voting paper will be regarded as invalid."

2. It was resolved that, as recommended by the Executive Committee, the following ten persons whose names have been suggested by the Local Committee, be co-opted as members of the Council (as per Rule 10, b, i) :

1) Mrs. C. M. Dahiya
2) Mrs. Shakuntala Sharma
3) Dr. L. N. Dahiya
4) Mrs. Shakuntala Dahiya
5) Dr. Baldev Singh
6) Dr. Ajmer Singh
7) Dr. S. R. Singhal
8) Dr. D. S. Dalal
9) Dr. Virendra Singh
10) Mr. Manoj Siwach

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3. It was resolved as recommended by the Executive Committee to recommend to the General Body of the Conference that the following persons be elected Trustees of the All India Oriental Conference for a period of six years, beginning from January 1, 1994 :

   i) Prof. G. H. Tarlekar, Poona
   ii) Prof. Satyavrat Shastri, Delhi
   iii) Prof. K. K. Chaturvedi, Jabalpore.

4. The Council then proceeded to elect eighteen members of the New Executive Committee.

   The Chairman nominated Prof. G. U. Thite, Prof. Virendra Singh and G. H. Sandilya to work as scrutineers.

   The meeting terminated with a vote of thanks to the chair.

S. D. Joshi	**R. K. Sharma**
General Secretary	Chairman

5. The following was the result of the election of the New Executive Committee :

Total Number of Voting Papers : 323

Invalid voting papers : 7

S. N.	Name of Members	Votes secured
1.	Jha, Satishchandra	135
2.	Mishra Rajendra	127
3.	Dahiya Yajan Veer	126
4.	Sarangi A. C.	126
5.	Shukla Chandrakant	123
6.	Mishra Rajdeo	122
7.	Mishra K. K.	121
8.	Shukla Ramakant	113
9.	Joshi S. D.	106
10.	Pande Omprakash	104
11.	Sharma Hardatta	101
12.	Mishra Annapurna	95
13.	Kulshreshtha, Sushma	92
14.	Sharma Ram Murti	91

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S. N.	Name of Members	Votes secured
15.	Patel Gautam	89
16.	Nanavati Rajendra	87
17.	Dubey Rajendra Prasad	85
18.	Chaube B. B.	81

Rohtak

Date : 27. 12. 1994

Scrutineers
V. L. Manjul
G. H. Tarlekar

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ALL - INDIA ORIENTAL CONFERENCE
OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004.

37th Session

NEW EXECUTIVE COMMITTEE

A meeting of the New Executive Committee of the All - India Oriental Conference was held in the Funciton Hall of the Maharshi Dayanand University, Rohtak, at 11 a. m. on December 28, 1994.

The following members were present :

1. Jha, Satishchandra, 2. Mishra, Rajendra, 3. Mishra, Rajdeo, 4. Mishra, K. K., 5. Sarangi, A. C., 6. Shukla, Chandrakant, 7. Shukla, Ramakant, 8. Mishra, Annapurna, 9. Pandey, Omprakash, 10. Sharma, Hardatta, 11. Sharma, Ramamurthy, 12. Kulshrestha, Sushma, 13. Patel, Gautam, 14. Nanavati, Rajendra, 15. Dubey, Rajendra Prasad, 16. Chaubay, B. B., 17. Dahiya, Yajan Veer, 18. S. D. Joshi.

Prof. K. K. Mishra was voted to the Chair.

(1) Election of the Office - bearers

Resolution No. 1 : Resolved that Prof. Jayamant Mishra, Bihar, be and is hereby elected General President of the All - India Oriental Conference.

Resolution No. 2 : Resolved that Prof. Adya Prasad Mishra be and is hereby elected Vice - President of the All - India Oriental Conference.

Resolution No. 3 : Resolved that Prof. S. D. Joshi, Poona, be and is hereby elected General Secretary of the All - India Oriental Conference.

Resolution No. 4 : Resolved that Prof. Kulshrestha, Sushma, be and is hereby elected Joint - Secretary of the All - India Oriental Conference.

Resolution No. 5 : Resolved that Prof. Rajendra Mishra be and is hereby elected Treasurer of the All - India Oriental Conference. **(2) Co-optation on the Executive Committee.**

Co-optation on the Executive Committee :

Resolution No. 6 : Resolved that the following persons be and are hereby co-

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opted as members of the Executive Committee in the vacancies caused by the election of office bearers :

1. Prof. Amaranath Pandey
2. Prof. Balveer Acharya
3. Prof. Kunjunni Raja

The full Executive Committee will now be as follows :

i. Office - bearers

i)	General President	:	Prof. Jayamant Mishra
ii)	Vice - President	:	Prof. Adya Prasad Mishra
iii)	General Secretary	:	Prof. S. D. Joshi
iv)	Joint Secretary	:	Prof. Kulshrestha, Sushma
v)	Treasurer	:	Prof. Rajendra Mishra

ii. Other members of the Executive Committee :

i)	Jha Satishchandra	ii)	Dahiya YajanVeer
iii)	Sarangi A. C.	iv)	Shukla Chandrakant
v)	Mishra Rajdeo	vi)	Mishra K. K.
vii)	Shukla Ramakant	viii)	Pande Omprakash
ix)	Sharma Hardatta	x)	Mishra Annapurna
xi)	Sharma Ramamurthy	xii)	Patel Gautam
xiii)	Nanavati Rajendra	xiv)	Dube Rajendra Prasad
xv)	Chaube B. B.		

iii. Co-opted Members

			Trustees
i)	Pandey Amarnath	i)	Tarale ar G. H.
ii)	Acharya Balveer	ii)	Satyavrata Shastri
iii)	Raja Kunjunni	iii)	Chaturvedi K. K.

(2) Venue of the next Session

The General Secreatry informed the Members of the New Executive Committee that only one invitation to hold the 38th Session was received, viz. from the Registrar, Jadavpur University, Calcutta.

Resolution No. 7 : Resolved that the 38th Session of the All - India Oriental Conference be held at Jadavpur University, Calcutta.

Some members of the new Executive Committee suggested addition of Modern Sanskrit Literature to the existing fifteen sections and the nomination Prof. R.K. Sharma as Sectional President of Modern Sanskrit Literature.

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Resolution No. 8 : Resolved that one more Section viz. Modern Sanskrit Literature be added to the existing fifteen Sections and that Prof. R.K. Sharma be nominated Sectional President of the new section 'Modern Sanskrit Literature.'

(4) Election of Sectional Presidents of the 38th Session of the All - India Oriental Conference.

A joint meeting of the New Executive Committee and the past and the present Sectional Presidents was then held to elect Sectional Presidents for the 38th Session of the All - India Oriental Conference.

The meeting terminated with a vote of thanks to the Chair.

S. D. Joshi
General Secretary

K. K. Mishra
Chairman

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ALL - INDIA ORIENTAL CONFERENCE
Head Office : Bhandarkar Oriental Research Institute
Poona 411 004

37th Session

Concluding Session

The Concluding Session of the 37th All-India Oriental Conference was held in the Auditorium of the Maharshi Dayanand University, Rohtak, at 4.00p.m. on December 28, 1994.

(1) The Session opened with Vedic prayers.
(2) Dr. Yajan Veer Dahiya, Local Secretary, welcomed the gathering.
(3) The General Secretary announced the election of the new office-bearers, members of the Executive Committee of the Conference, and the Sectional Presidents of the next 38th session of the Conference.
(4) The General Secretary also announced the names of the elected three trustees.

The full Executive Committee will now be as follows :

(1) Office-Bearers :

1)	General President	:	Jayamant Mishra
2)	Vice-President	:	Adya Prasad Mishra
3)	General Secretary	:	S. D. Joshi
4)	Joint-Secretary	:	Sushama Kulshrestha
5)	Treasurer	:	Rajendra Mishra

(2) Other Members of the Executive Committee :

1) Jha Satishchandra
2) Dahiya Yajanveer
3) Sarangi A. C.
4) Shukla Chandrakant
5) Mishra Rajdeo
6) Mishra K. K.
7) Shukla Ramakant
8) Pande Omprakash
9) Sharma Hardatta
10) Mishra Annapurna
11) Sharma Ramamurti
12) Patel Gautam

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13) Nanavati Rajendra
14) Dube Rajendraprasad
15) Chaube B. B.

Co-opted Members

1) Amaranath Pandey
2) Balveer Acharya
3) Kunjunni Raja

5. Result of Election of Sectional Presidents 28th December 1994

1.	Vedic	:	Om Prakash Pande
2.	Iranian	:	Kotwal F.M.
3.	Classical Sanskrit	:	Misra, Rajdeo
4.	Islamic Studies	:	Ali, Abdul
5.	Arabic & Persian	:	Haqq, Faiyazul
6.	Pali & Buddhism	:	Nanavati, Rajendra
7.	Prakrit & Jainism	:	Dube, R. P.
8.	History	:	Rana, Sube Singh
9.	Archaeology	:	Pandey, H.S.
10.	Indian Linguistics	:	Dahiya, Yajan Veer
11.	Dravidic Studies	:	Sampath, R. N.
12.	Philosophy & Religion	:	Patel, Gautam
13.	Technical Sciences & Fine Arts	:	Chaube, B. B.
14.	South East Asian Studies	:	Mishra, K. K.
15.	West Asian Studies	:	Hassan Ehteshm Bin
16.	Modern Sanskrit Literature	:	Sharma, R. K.

Place : Rohtak
Date : 28. 2. 1994

Scrutineers
V. L. Manjul
G. H. Tarlekar

The Trustees :

(i) Taralekar G.H.
(ii) Satyavrat Shastri
(iii) Chaturvedi K. K.

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(6) The General Secretary announced the award of the following Prizes :

1) Vedic Section

2. Dr. V. G. Rahurkar Prize :
To Dr. Vishnu Kumar Verma : "Solution of some Riddles of Rigveda".

8. Smt. Sushila Mishra Prize :
To Smt. Maitreyee Rangnekar : " Weltanschauung of Yajnavalkya".

2) Classical Sanskrit Section

2) 1. Dr. V. Raghavan Prize :
To Dr. Nidhi : "Mahabharata ka Shantiparva evam Buddha ka Paurvaparya - eka Adhyayan"

7. Dr. Jayamant Mishra Prize :
To Smt. K. Leela : Śṛṅgārabhāshā : A Critical Note"

3) Prakrit and Jainism Section

4. Mani Punyavijayaji Prize :
To Dr. Subhash Chandra Sachadeva : Jaina-darshan nastik nahin

5. D. K. Jain O. R. Institute Prize
To Dr. Veneemadhav Shastri B. Joshi :
" Child in Prakrit Poems"

4) Philosophy and Religion Section

3. Dr. V. G. Rahurkar Prize :
To Smt. Pranati Ghoshal : "Import of the Term Aksara in Upanisadic context"

5) Pandita Parisad

6. Sambhavana Prize : to Pt. Giridharilal Chaturvedi :
"Arjunasya Yuddhapaddhati Chintanam - Vimarsha"

Venue of the 38th Session

The New Executive Committee of the All-India Oriental Conference accepted the invitation of the Registrar, Jadavpur University, Calcutta, to hold its 38th Session in the Jadavpur University, Calcutta.

The Vice-Chancellor, M.D. University, Rohtak, delivered the Valedictory Address.

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Prof. R.K. Sharma made concluding remarks on behalf of the members of the All India Oriental Conference. Also four persons spoke.

On behalf of the Local Committee, Local Secretary Dr. Yajan Veer Dahiya proposed a vote of thanks.

The Concluding Session terminated with the recitation of Shantipatha.

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1990

RECEIPTS	Rs. Ps.	Rs. Ps.
To Balance at Comrnencement		
(i) Cash in Hand	178.82	
(ii) In S/B A/C with Central Bank of India. Shivaiinagar, Poona - 411 016	41,742=06	
(iii) In C/A with State Bank of India. Deccan Gymkhana, Poona - 411 004	1085=48	
(iv) In Fixed Deposit with Central Bank of India. Poona - 411 016 (Dr. V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit with Central Bank of India. Poona 411 016	12.000=00	57,006=36
To Membership Fees (i) Life-Membership Fees		500=00
To 2/3rd of F -from B.O.R.I. for Sale of AIOC Volumes		5,870=00
To Interest		
(i) On S/B A/C	785=65	
(ii) On Dr V. Raghavan Prize	492=00	
(iii) On LTD (Rs, 12.000/=)	2,060=74	3,338=39
	Total Rs.	**66714=75**

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PAYMENTS	Rs. Ps.	Rs. Ps.
By Postage and Telegrams at Poona and outside		Nil
By Printing Expenses		3,286=00
By Stationery		331=50
By miscellaneous		172=95
By Membership Fees. received by the Head Office. sent to the Local Secretary, 35th Session Hardwar		1,050=00
By T.A. and D.A. & other miscellaneous Expenses done in connection with 35th Session for Office		7,639=30
By Dr V. Raghavan Prize		300=00
By Balance at Close		
(i) Cash in Hand	1,480=27	
(ii) In S.B/A/C with Central Bank of India. Poona - 411 016	37,369=25	
(iii) In C/A with State Bank of India. Poona - 411 004	1,085=48	
(iv) In Fixed Deposit with Central BANK OF INDIA, Poona - 411 016 (Dr V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit with Central Bank of India, Poona - 411 016	12.000=00	53,935=00
	Total Rs.	**66,714=75**

POONA - 4

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1991

RECEIPTS	Rs. Ps.	Rs. Ps.
To BALANCE AT COMMENCEMENT		
i) Cash in Hand	1,480=27	
ii) In S/B A/C with Central Bank of India. Shivaiinagar. Poona 411016	37,369=25	
(iii) In C/A with State Bank of India. Deccan Gymkhana. Poona - 411 004	1,085=48	
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinager. Poona - 411 016 (Dr V, Raghavan Prize)	2,000=00	
(v) In Fixed Deposit Account with Central Bank of India. Shivajinagar. Poona - 411 016	12.000=00	53,935=00
To Interest		2,465=25
To 2/3rd of F from B.O.R.I. for Sale of AIOC Volumes		5,882=75
To Share of Membership Fees from the Local Secretary. Hardwar		56,531=00
	Total Rs.	1,18,814=00

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PAYMENTS	Rs. Ps.	Rs. Ps.
By Posts and Telegrams at Poona and outside		94=00
By Printing Expenses		23,872=00
By Stationery		1189=30
By Miscellaneous		178=00
By NATIONAL BOOK CENTRE		1100=00
Book Award		27=50
By T.A.		
By Balance at Close		
(i) Cash in Hand	1,369=47	
ii) In S/B Account with Central Bank of India. Shivajinagar, Poona - 411 016	75,898=25	
(iii) In C/A with State Bank of India, Deccan Gymkhana. POONA - 411 004	1,085=48	
(iv) In Fixed Deposit A/C with Central Bank of India. Shivajinagar. Poona - 411 016 (Dr V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit A/C v;ith Central Bank of India, Shivajinagar. Poona - 411 016	12,000=00	92,353=20
	Total Rs.	**1,18,814=00**

POONA - 4

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1992

RECEIPTS	Rs. Ps.	Rs. Ps.
To Balance at Commencement		
(i) Cash in Hand	1,369=47	
(ii) In S/B A/C with Central Bank of India, Shivajinagar, Poona - 411 016	75,898=25	
(iii) In C/A ,vith State Bank of India, Deccan Gymkhana. Poona - 411 004	1,085=48	
(iv) In Fixed Deposit A/C with Central Bank of India, Shivajinagar. Poona - 411 016 (Dr V. Raghavan Prize)	2000=00	
(v) In Fixed Deposit A/C with Central Bank of india. Shivajinagar Poona- 411 016	12,000=00	92,353=20
To Membership Fees (i) Life-Membership Fees		4,300=00
To interest		3093=20
To Share in Membership Fees from the Local Secretary. Visakhanattnam		48,350=00
To 2/3rd of F from B.O.R.I. for Sale of AIOC Volumnes		9,015=00
	Total Rs.	**1,57,111=40**

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1992

PAYMENTS	Rs. Ps.	Rs. Ps.
By Posts and Telegrams at Poona and outside		325=00
By Printing Expenses		34,095=00
By Stationery		991=70
By Miscellaneous		351=50
By Remuneration to Accountant (2 Years)		240=00
By Remuneration to Clerks (2 Years)		4,320=00
BY Peon's Pay (2 Years)		990=00
By Fixed Deposit with Central Bank of India. Shivajinagar, Poona 16		50,000=00
BY Balance at Close		
(i) Cash in Hand	1,922=77	
(ii) In S/B A/C with Central Bank of India. Shivajinagar, Poona - 411 016	48,789=95	
In C/A with State Bank of India. Deccan Gymkhana, Poona - 411 004	1,085=48	
(iv) In Fixed Deposit A/C with Central Bank Of India, Shivajinagar. Poona 411 016 Dr V. Raghavan Prize	2,000=00	
(v) In Fixed Deposit A/C with Central Bank of India, Shivajinagar. Poona - 411 016	12,000=00	65,798=20
	Total Rs.	**1,57,111=40**

POONA - 4

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1993

RECEIPTS	Rs. Ps.	Rs. Ps.
To Balance at Commencement		
(i) Cash in Hand	1,922=77	
(ii) In S/B A/C with Central Bank of India. Shivajinagar, Poona - 411 016	48,789=95	
(iii) In C/A with State Bank of India. Deccan Gymkhana, Poona - 411 004	1,085=48	
(iv) In Fixed Deposit A/C with Central Bank of India, Shivajinagar, Poona - 411 016 (Dr. V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit A/C with Central Bank of India. Shivajinagar. Poona - 411 016	12 000=00	65,798=20
To Life Membership Fees		12,250=00
To Interest		7,289=85
To 2/3rd of F from B.O.R.I. for Sale of AIOC Volumes		14,402=50
To Amount Received from Dr Jayamant Mishra for Prizes		1,002=00
To Miscellaneous		3,350=00
To Fixed Deposit		50,000=00
To Share in Membership Fees from Poona Session Office		58,883=00
To Grant from Government of India for Pandit Parisad		30,000=00
	Total	**2,42,975=55**

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1993

PAYMENTS	Rs. Ps.	Rs. Ps.
By Posts and Telegrams at Poona and Outside		97=70
By Printing Expenses		30,346=50
By Stationery		783=70
By Miscellaneous		62=00
By Expenses for Pandit Parisad and Other expenses for the Poona Session paid to B. O. R. I.		22,000=00
By T. A.		40=00
By Various Awards		29103=00
By Remuneration to Clerks and Peon's Pay		6,550=00
By Balance at Close		
(i) Cash in Hand		1,385=37
(ii) In S/B A/C with Central Bank of India, Shivajinagar, Poona - 411 016		1,64,566=80
(iii) In C/A with State Bank of India, Deccan Gymkhana, Poona - 411 004		1,040=48
(iv) In Fixed Deposit A/C with Central Bank of India, Shivajinagar. Poona - 411 016 (Dr V. Raghavan Prize)		2,000=00
(v) In Fixed Deposit A/C with Central Bank of India, Shivajinagar. Poona - 411 016		12,000=00
	Total Rs.	2,42,975=55

POONA - 4

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1994

RECEIPTS	Rs. Ps.	Rs. Ps.
To Balance at Commencement		
(i) Cash In Hand	1385=37	
(ii) In S/B A/C with Central Bank of India Shivajinagar, Poona - 411 016	1,64,566=80	
(iii) In C/A with State Bank of India, Deccan Gymkhana. Poona 411 004	1,040=48	
(iv) In Fixed Deposit A/C with Central Bank of India. Shivajinagar, Poona 411 016 (Dr. V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit A/C with Central Bank of India. Shivajinagar. Poona 411 016	12,000=00	1,80,992=65
To Membership Fees		
(i) Life-Membership Fees	1,005=00	
(ii) Full Membership Fees	230=00	1,235=00
To Interest		6,346=30
To 2/3rd Of from B.O.R.I. for Sale of AIOC Volumes		8,425=00
To Grant from Goverment of India. Ministry of Education for Pandit Parisad		30,000=00
To Miscellaneous		15,026=00
To Amount Received from Dr Javamant Mishra for Prizes		1,002=00
	Total Rs.	2,43,026=95

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RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER 1994

PAYMENTS	Rs. Ps.	Rs. Ps.
By Posts and Telegrams at Poona and outside		208=00
By Printing Expenses		35,225.50
By Stationery		1,672=70
By Miscellaneous		40=00
By Expenses in connection with Rohtak Session		2,804=00
By Expenses of T.A.		80=00
By Expenses in connection with Pandit Parisad		32,175—00
By Balance from the Government Grant from Ministry of Education for Pandit Parisad		4,236=60
By Balance at Close		
(i) Cash in Hand	12,620=67	
(ii) In S/B A/C with Central Bank of India. Shivajinagar, Poona - 411 016	1,36,938=00	
(iii) In C/A with State Bank of India. Deccan Gymkhana. Poona - 411 004	3,026=48	
(iv) In Fixed Deposit A/C with Central Bank of India. Shivajinagar. Poona- 411 016 (Dr. V. Raghavan Prize)	2000=00	
(v) In Fixed Deposit A/C with Central Bank of India, Shivajinagar. Poona 411 016	12,000=00	1,66,585=15
	Total Rs.	2,43,026=95

POONA - 4

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